

THE MENTOR TRAINING PROGRAM FOR AFRICAN AMERICAN CHRISTIAN
MALE MENTORS

“Raising the Dead and Mentoring Lions”

By

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DEMONSTRATION PROJECT

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DEDICATION

To my wife and girlfriend Danita E.O. Wright, our sons Craig and Christopher our daughter in law Colee Q. Wright, our first grandson Craig III, and to the officers and members of Calvary A.M.E. Church of Glen Cove, New York. Thank You all for allowing me to lead while growing and love while learning.

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Preface

The purpose of this dissertation is to show how churches, community service agencies, and fraternal organizations can acknowledge the men in their respective community as resources that can assist them to achieve their goals to impact a lost age of psychologically-emancipated boys, and provide paradigms that enable understand and model characteristics of manhood.. This dissertation will demonstrate ways in which the institutions can identify the sleeping (dead) men, awaken them, and to recognize our young lions assist them with to meet their respective objectives.

ABSTRACT

RAISING THE DEAD AND MENTORING LIONS

This dissertation, presented as a manual by which churches, community civic and/or fraternal organizations can begin to train African American Christian men to effectively mentor young men between the ages 18 and 24. The first segment of the project targets the mentor as he awakens from the setback of an emotional and spiritual death - hurt, shame and feelings of inadequacy - for the task. It also addresses the urgency, needs, contributions and impact of trained and dedicated mentors.

The foundational method of this project is accomplished through preaching and Biblical engagement, thus the training is bifurcated through sermons using congregational preaching formats and training using both the Socratic method of teaching and discussing that which was shared for the purpose of immediate Praxis which is to put the theory into practice. Finally, the project should demonstrate how the training relates to the geographic area of Ministry (GMA) of Colony A.M.E. Church of Glen Cove, yet can be transferrable nationwide.

CHAPTER 1

INTRODUCTION TO THE SETTING

The mentor training will be conducted at Calvary African Methodist Episcopal (A.M.E.) Church in Glen Cove, New York. This church, which is 153 years old, was founded in 1862 by Black Americans who had settled in the City of Glen Cove, New York. While steeped in the African Methodist Episcopal tradition, Calvary A.M.E Church is a diverse church comprised of traditional and contemporary praise, worship, and fellowship. Built by Quakers, and given to Blacks in 1862, it was first named the African Methodist Church. In 1899. The name was changed to Calvary A.M.E. Church. At its inception, the church was located on Cedar Swamp Road, then, in 1913, moved to its current location at 80 Cottage Row. Calvary A.M.E. is the first Black, and fourth-oldest church in Glen Cove.¹

The church has two-hundred thirty-one (231) on its membership rolls of which one-hundred sixty-three (163), are active. Seventeen per cent of the active members are African American males of which sixteen percent are adult and 11 percent are youth between ages of 12 and 19. Inactive Black males comprise twenty one percent of the population. Among the explanations for this high percentage of absence has ranged from work conflicts to personal conflicts both within and outside the family or household. Currently, sixty per cent of our members reside in the community of Glen Cove while forty per cent live outside the city limits. Some travel more than 35 miles from as far east as Patchogue, NY, and as far west as the Bronx, NY, which is 23.5 miles away. Of the local Glen Cove residents, 40% reside outside of the city limits; seventy per cent have spent their entire lives there.

The 2010 U.S. Census Bureau reveals that the City of Glen Cove has an estimated population of 27,191 residents of which 1,903 are Black/African American.

¹ Glen Cove Historical Review 200 Years

Located on the North Shore of Nassau County, Glen Cove is 6.6 square miles; approximately 4100 individuals occupy a square mile. This is a quintessential suburban community for youth. “MAKE THE GOLD COAST SHINE AGAIN” is the theme of the city’s 2013-2016 master plan. Glen Cove was one of two key components of the North Shore Gold Coast in the early 20th century. The name “Gold Coast” was adopted by F. Scott Fitzgerald in his 1925 novel, The Great Gatsby, which portrayed the area and its wealthy residents. Movies studios and television shows have used homes and estates as the backdrop for stars such as Humphrey Bogart, William Holden, Audrey Hepburn, and movies such as North By Northwest, starring Cary Grant and James Mason; Batman Forever, starring Nicole Kidman and Val Kilmer; also Sex in the City 2; Law & Order Criminal Intent; and season 4 of Fringe.

Notable residents of Glen Cove include J. P. Morgan, banker; George DuPont-Platt; Franklin Winfield Woolworth; Adina Thompson Stick, inventor of the roller coaster; to name a few. Many African American families have worked as domestics and drivers for the families’ elite. Through their work, many were fortunate to afford home ownership and to pay for their children’s’ college education. More than ten thousand homeowners reside in the City of Glen Cove; fifteen percent (416) are African American. Eighty-five per cent of these homeowners still reside in their original family homes, which their philanthropic employers, in partnership with the city government, erected for them in the late 1950’s and 60’s.

Tucked away in the North Shore of Long Island’s Gold Coast, Glen Cove, like much of America, is a city with deep and complex roots. It experienced a major transition as it entered the second half of the 20th century. As such, soldiers, who returned home from World War I, married and started families here. Suburban subdivisions of modest cape-cod and split- level homes began to replace Quaker farms and baronial estates. Also, industry was booming and enabled employment for everyone. This economic transition was the catalyst for a cultural transition. The harbor in Glen Cove, emptied of the

great yachts, was replaced with barges, bringing raw materials to the factories on the creek. The local dairies closed, over-whelmed by competitors with refrigerated trucks. Adding to the transition was Ladew Leatherworks, a producer of industrial belts, which left its location to make way for Columbia, Inc., manufacturers of carbon paper and typewriter ribbons. In the same factory complex was Powers Chemco, the pioneer of roll-film technology, automated negative-making and mobile x-ray units.

Glen Cove produced 90% of the tungsten that was used for the U.S. war effort. During the tumultuous 1960's (as referred to in this city) Glen Cove, a normally peaceful place, geographically isolated from the main highway and fast rail transport was not immune to the times. Civil Rights leader, James Davis, led the de-segregation of the schools and volunteer fire department.² (J. Harrison)

The City of Glen Cove has no Black owned for profit businesses, not even a barber shop. As for tangible role models, young Black men can hopefully see their potential through one of the following Black men in the Community:

Det. Brian Simons, Glen Cove Police Department.

Mr. Allen Hudson, Assistant Principle of Glen Cove High School.

Mr. Rodney Leftwich, former elected chief of Glen Cove Fire Department.

Mr. David Hubbard, retired bookkeeper for Port Authority and founding president of Alumni for Grads Group. Alumni for Grads is a group of African American men who raise scholarships for Glen Cove High School graduating juniors and seniors and provides prep workshops with Calvary A.M.E. Church.

Glen Cove had the last segregated school in the State of New York. Glen Cove High School has 995 students, 54% male, 46% female and 62% of that total enrollment is minority. The enrollment by ethnicity/race is 45% Hispanic, 38% white, 12% Black, 4% Asian and 1% American Indian/Alaskan Native. Despite its diverse ethnicity, the Glen Cove School District reports that 31% are economically disadvantaged; 24% are eligible for free lunch and 7% are eligible for reduced lunch.

² Harrison, Joan. Images of Glen Cove.

As it relates to student's performance, 4% of the students did not meet math proficiency standards, 2% did not meet the English proficiency standard, 23% test at college-readiness and there is a 63% gap with the economic disadvantaged students.

The City of Glen Cove is a tight-knit community in which diplomatic advocacy is employed to affect change. This practice occurs often in city council meetings, which has included two (2) very tough mayors, the city police chief, and court judge who are responsive stakeholders of the community. This community system also exists in the school district where 40% of its teachers are residents. The city employs 53 full-time police officers. Residents are given priority for employment within the police department.

The average home in Glen Cove costs \$485,000 and average rent for a two-bedroom apartment is \$2,300 per month. Major employers in Glen Cove are hospitals, nursing homes, stores and restaurants. Most professionals commute out of the city for work. Commuting is a challenge for non-car owners. There are two train stations and one bus route, which run 6:30 am until 10 pm. The two train stations are less than ¼ mile away from each other. One stops in the downtown area and the other is closer to the old opulent homes.

This mentoring project will be birthed out of Calvary A.M.E. Church, which is located at 80 Cottage Row at the corner of Cottage Row and Chestnut Street. The proximity of Calvary to those financially rich and financially impoverished is equally distant. When you travel one quarter mile south, you will arrive at the City of Glen Cove Public Housing Structure. Head one quarter mile north to one of several mansions in the small city. The Church's was renovated in 1939. Resembling a typical Methodist Church building, it is constructed with Georgia brick, like a large boat or ship, with a sloping slate rock roof. Most people enter one of the two front doors by ascending up six wide but steep grey brick stairs. One door faces Chestnut Street and the other Cottage Row. Those who are physically challenged may enter directly into the sanctuary off the street level door on Chestnut Street. Keeping

with the city ordinance that no building will be above the tree line, Calvary was built on a hill and in a hill creating an optical illusion of a Church which is much larger than it appears to be on the outside. Inside the Church are flying buttresses on the ceiling with three rows of wood pews, cushioned with dark red cloth, closely matching the red carpeting and altar cushion used for kneeling during corporate or individual prayer and when administering the sacraments.

There is an altar rail which expands the width of the pulpit. Behind the rail is the altar which holds the large brass cross in the center between the large candles with brass candelabras. To the left is a three-foot high baptism fountain. Standing five feet above the sanctuary floor is the pulpit. The pulpit furniture consists of the actual sacred desk (pulpit) from which preaching is conducted. The pulpit is four-feet tall and two and one-half feet wide, covered with the appropriate liturgical color of the Christian season, matching the covered altar. There are seven pulpit chairs, three large cushioned chairs with the largest in the center, used by the Pastor or surrendered by the pastor for a visiting or guest preacher; or surrendered to the Presiding Elder who serves as middle management to the Bishop; or the seat is taken by the Presiding Prelate upon his visit to the local Church. The Pastor assigns other seats to the ministerial staff or church officers who participate in the worship service. An old Hammond Pipe Organ is situated behind the pulpit, nine feet higher than the sanctuary floor – located nearest the choir loft. The Choir now ministers on the floor near the musicians, which include an organ, keyboard, drums, and bass guitar. Adjacent to the music is the contemporary choir area where they minister from the floor with enhanced acoustics designed inadvertently by the architect in 1939. The sanctuary seats 300 comfortably.

The Fellowship Hall, with a full operating kitchen, two restrooms (Men's and Women's), two-foot high stage and tables with chairs to accommodate 200-350 people, is downstairs. The Pastor's Office and a Family Meeting Room are also located on this level.

The officers and members are trained and committed to making all visitors and members feel

welcome. Calvary A.M.E. Church reaches out to the community and serves all in our GMA (Geographic Area of Ministry). Non-members often seek Calvary to conduct funerals for their family members, officiate weddings, or infant baptisms. In addition, the Church serves as the meeting place for the local chapter of the NAACP, the Punishers Football Team and the Glen Cove Alumni for Grades, which is a group founded by black graduates from Glen Cove High School, who have organized to raise scholarship monies and conduct career and college exploration activities for African American graduating seniors at Glen Cove High School.

Calvary reaches out annually, to the community by conducting the following missionary initiatives:

(1) Back-to-School Block Party. During this event, we distribute gift certificates from local barber shops and beauty salons, back-packs complete with note-books, pencils, pens, calculators, rulers, sales coupons for sneakers and shoes. This event serves more than 300 school-age children from the community and in the church.

(2) In November, we partner with the Mu Delta Sigma Chapter of Phi Beta Sigma Fraternity, Inc. to serve community Thanksgiving Dinner. For this occasion, the Fellowship Hall is decorated like an upscale restaurant where church members cook a full holiday meal replete with assorted desserts. The fraternity brothers and their children serve our guest at their respective reserved tables; they also deliver the same meals to the homes of those who are unable to attend. In addition, we hold a clothing and toy drive to support needy families. These activities keep us true to our mission, which is to: Minister to the spiritual, physical, educational, emotional, economic and social needs of all people. I believe the Church's setting, its mission and culture supports an ideal platform from which to launch this new initiative – "Raising the Dead and Mentoring Lions" Mentor Training Program.

Calvary A.M.E. Church is also the home of the Calvary Youth Development Corp. The Pastor developed this agency after he detected a gap (void) in services for our community's youth (ages 14-18).

He observed that there were no organized youth services and activities during the evenings and far too few on Saturdays. During their weekend gatherings at the church, these young people participate in discussions of topics that include police brutality, racism, bullying, drugs, alcohol, and prevention of rape, sexual assault, and domestic violence. Also, we have engaged guest facilitators to lead open forums that target career exploration and development.

At the career forums, we typically read the biography of the guest facilitator; then our guests may share additional significant information about themselves or their experiences before we open the a discussion about their selected topic. Our facilitators represent a diverse range of professions. Recently, we hosted Dr. Sydney Piggott, a male African American Dentist who has a practice in West Hempstead, NY, and is a member of Phi Beta Sigma fraternity. Dr. Timbisha Tolbert, on the other hand, is a female African American ER Doctor at Bronx Lebanon Hospital; and, Dr. Kenneth K. Saunders, a male African American, and at the time, Acting President of Nassau Community College; among others, including a site team committee member have met met with our youth. .

I invited the guest facilitators to come to our church so that the young people, who chose the discussion topics, would have an opportunity to meet the actual role models.. The youth would then be able to engage these people as humans instead of the possible position pedestal, which is often the case when convening individuals from diverse social-economic backgrounds. The learning imperative is the youth are able observe them up close as ordinary people with special skills and extraordinary accomplishments, which invokes the opportunity for them to see themselves in those or other positions. Some of these strategies and tactics will be utilized during the mentoring project.

The annual grant was awarded from the designated budget of New York State Senator, Carl Marcellino. Senator Marcellino has offered his support for the mentor project and has crossed party lines to solicit partnerships for this effort. His colleague is New York Assemblyman, Charles (Chuck) Levine. Marcellino and Levine honored me for my efforts in the community during the City of Glen

Cove, “National Night Out” event. “National Night Out” is an annual community-building campaign that promotes police-community partnerships and neighborhood camaraderie to make our community safe and a better place to live. This recognition was followed by honors from the Chief of Police, Mayor of Glen Cove, and our State Assemblyman.

In Glen Larsen’s book; Feeding the Flock, pastors are an integral part of the churches’ identity. While the church setting is critical to understanding the structure, environment, availability for the project, it is imperative to also understand the pastor and how he (I) may enhance or possibly retard the project.³ The site team has completed the complementary assessment, which will be discussed in Chapter Three. However, in an effort to be transparent and self-reflective, I also submit a copy of my biographical sketch, along with a psychological assessment, which was done around the same time I was applying for the Doctoral of Ministry program at New York Theological Seminary.

³ Larsen, Glen, Feeding the Flock of God, <https://www.ministrymagazine.org/archive/1933/03/feeding-the-flock-of-god>

CHAPTER 2

ANALYSIS NEEDED FOR PROJECT

As a result of several meetings with the male Pastors, Police Officers, City Judge, Executive Director of Housing from the City of Glen Cove, and conversations with the high school Principal, coaches (football & basketball) we determined that the demographics described in Appendix A are true and somewhat understated as they relate to the real need for male mentors. Appendix A provided statistical reports that are time released based on state and/or declared regulation. However, there is an overwhelming belief that the published reports represent only the tip of the iceberg. For every counted conviction there are at least three to six awaiting trial; for every high school dropout there are two to three stragglers who are a birthday away or one more absence away from being dropped out of high school. According to a L.I. Newsday report on July 26, 2015, Latin street gangs led by MS-13 have tried to lure Long Island's newest child immigrants into their ranks as soon as they get into a temporary or permanent community.⁴ While that is a major concern with the counterintuitive measures by black street gangs that try to increase their membership by recruiting members ages 14-22 and older. As I proceed with the idea for this project and assessing its relevance to reviewing the millennials to this particular population - urban males ages 18-24 - it became most evident that every part of the community was exhausted and hopeless as it relates to addressing the multiple levels of needs. For example; in public housing, specifically in the City of Glen Cove, there are third and fourth generation families in housing projects. Issues with our millennial population exit when one of the following occur; once a child reaches the age of 21, he/she must either be a full-time college student, or vacate his or her mother's residence. I say the mother's residence because according to Mr. Eric Wingate, Executive Director, Public Housing Authority at the City of Glen Cove, 80% of the public housing

⁴ _____ Long Island Newsday, "Latino Street Gangs", July 2015

(housing projects) leases are to single women who are the heads of the household. There is no male presence in the home legally. Therefore, the males in the community, who are most available to them become the inadequate, inappropriate role models, as opposed to structured mentors. The Role models often are unaware that younger men are observing them and learning from them - what they perceive as manhood. Essentially, the younger men are learning the values of manhood from men who have taught themselves how to be men. For whatever reason the older men have taught themselves how to be husbands, mostly common law or street law, which means developing millennials before the state or a church, they taught themselves how to be dads or fathers according to what they know or have seen. As for Keith Hayward, author of, "I Am Who I See: The Under Achievement of Gifted African American Males", young men tend to develop their limited potential based upon the limits of potential around them.⁵ *Who is a Man* and *What is a Man* is taught within communities and passed on from generation to generation. Therefore, the young men in the Glen Cove area understand lessons, thus habits from those in their immediate environment. Even though it may not be advantageous to them in the depth of their soul, they realize that if they can do as well or just a little better than their predecessors, that they become socially successful. This reality poses a unique phenomenon for the young men of color, especially in public housing. The challenge that they fend for themselves occur once they are considered emancipated because they have reached the age of 21 and are not in college or trade school. Then they must show proof of income and the mother or grandmother must add them to the lease. If they comply, the monthly rent is subject to increase. Monthly rent in some public housing developments in the city of Glen Cove may range from \$75 to \$650 per month for a two to three-bedroom apartment. The slightest change of income can increase the monthly rate by one half or double the rent. Often the young men are unemployed, some even unemployable because they lack even basic day labor skills, so the often reside as bandits (illegal tenants) with their mothers, grandmothers, and even great

⁵ Hayward, Keith, I Am Who I See, CreateSpace Independent Publishing Platform, 2012, p.11.

grandmothers. Once these illegal tenants are discovered, the eligible tenant is served with a certified/registered letter advising them that the housing authority is aware that a person has been residing with them for a period of time and, they have thirty days to produce the following: an amended lease, proof of income or enrollment in college, or proof of permanent or temporary disability of your son, grandson or great grandson. While this is in progress, a second letter is sent advising the tenant that the rent has been prorated or adjusted to include payment for the undocumented resident in their apartment. This letter goes on to explain that there is an ongoing monthly rate due and a past due amount that reflects the time it is believed that the emancipated young man has been with them. Such evidence about a young male residing in public housing occurs under circumstances that serves to perpetuate a cycle of unethical behavior, which serves as a precursor for lying and criminal behavior. As a young man has an argument with a girlfriend in the community or if a young man tries to date a young lady in the community, he might be unaware that he is potentially competing against another young man or young lady who is interested in the young lady or even him. In order to destroy the potential relationship, an anonymous call is made to the housing authority with a confidential report that Daquan Doe is residing illegally in apartment 1N. Apartment 1N is not documented in the City of Glen Cove's Public Housing Authority inventory of apartments; it was actually my home address in Freeport under Section 8 Housing with similar regulations, as I lived there with my mother and two brothers from 6th grade until I was a college student. Thus, I use apartment #1N. Such reports take ten to thirty days to commence an investigation. Other reports come into the office by way of people who wish to provide tips of possible criminal activity. Frequently tips for safety and security come from people who are trying to recruit the young man into their illegal enterprise, and to do that effectively, they must create a crisis and quagmire for them to be relied upon by the dealer or gang member. Any Young man or woman arrested in public housing for gang activity or drug possession is given a challenge that find no grade into public housing in Glen Cove. Such state places the entire family at risk of being evicted.

Most of this information was shared confidentially by the brothers in the projects, the male role models who may have been victims themselves of these “Project Rules”.

The Project Rules are not limited to housing; they manifest with high school or the same players support and encourage the young men if they have star performance on the football or basketball team. However, if they show talent in the arts, humanities, science, technology, or math, other than one young disc jockey, who keeps the tradition of mixing on the wheels of steel (playing music at special events on turntables) and other young men who’s dancing was overlooked until it got him a spot in the 2014 film Annie starring the famous celebrity and singer/actor Jamie Foxx, they are the exception. The young man was in a class room dance scene and the community was beaming with pride, with as much pride as they have for Ashanti who is an R&B singer and songwriter from Glen Cove who has also appeared in movies. However, the Glen Cove High School Select chorus sang at the white house in 2104 and no one from the black community except my son, was African American and one was male. Otherwise, there has been no push, no encouragement, no inspiration; the statistics have told the story, and almost dictate the expectation of failure. Such failure can consist of deferred dreams, mediocrity, high school dropout or high school graduation without a post high school plan.

For several years, the men of Glen Cove, who are placed in positions to help, have provided immediate assistance to those who demonstrate potential and indicate a willingness to receive help. All agree and accept the idea of a structured training that will help them to help others. They also agree that there are some good role models within the community that could benefit from the training as they are typically good brothers illustrated by the fact that they are hard working, free, available men, committed to the community.

Collectively, the Men of Calvary A.M.E. Church (M.O.C.), the Glen Cove Alumni for Grads, and brothers from Doric Lodge No.53 joined together to accept the concept of a systematic approach to learning how to reach this generation of young lions who are essentially cubs without training.

During our initial discussions about the need to engage with the young brothers, I deemed it necessary to gain consensus that we need be committed and that we will remain dedicated throughout this endeavor. At the beginning of this project, I asked our community of men (Brothers), what is available to them, who do they look up to, and where do they go for help? The reason for these questions was to determine and analyze the gaps, then begin to find solutions that would help us to service immediate needs and start to bridge gaps. The responses were all the same. Those who were willing to be mentored responded that “the young men, they had people like Detective Brian Simmons, Assistant. Principal Allen Hudson, Mr. Wingate at the Housing Authority, and people like you, Rev”. Many of them understood the need for mentors and referred to themselves as role models or resources to the young men. Then I asked them, what about you, who mentored, or encouraged you? Depending upon the age of the respondent, the answers ranged from my pops (father), uncle, big brother, grandfather, my step father, or I taught myself with my mother’s guidance. Respondents 40 years and older acknowledged having some male model in or regularly connected to the household, such as a birth father who is married with a family across town, but provides ongoing support to his other family, especially his children. Clearly, studying the importance of self esteem of a black male growing up in the “Second Family”, could be a separate research, however these men appeared to have survived and, while thriving in their own way, appreciate the contribution of that male figure. The under 40 age group, after listening to their counterparts, responded “we just made it”. Poet Jay Vegas said, “Man I made it on re-runs”. He referred to iconic television father figures who set the standard for the community as male role models. These fathers included; Carl Winslow played by Reginald Vel Johnson on the 90’s sitcom “Family Matters”, James Evans Sr., played by John Amos in the 70’s sitcom “Good Times”, Uncle Phil (Judge Phillip Banks) played by James Avery in the sitcom “Fresh Prince Of Bel-Air” aired in the 90’s as well. The other T.V. father is the very popular Dr. Heathcliff “Cliff” Huxtable, played by Bill Cosby from the mid 80’s to early 90’s sitcom, The Cosby Show. While the brothers

accepted the reality that their T.V. dads were only scripted imagination often times playing the straight man to a younger comedic actor, there was always something in an episode with which young men of Glen Cove could identify and integrate into their own life. The most valuable of all the lessons gleaned from the shows was presence. The father figure was always present even though, when one was written out (James Evans of Good Times), he left behind a moral footprint and family ethic that was sustained throughout the run of the show. The T.V. role models, and other African American role models within the city of Glen Cove helped them to form their style and outlook as it related to dating, dressing, working, purchasing cars, renting homes/apartments or rooms, and being fathers. They wanted that which others appeared to have – a decent job, the family, an independent lifestyle, and the respect of their community. Bro. Lundal Hubbard reflects, “I want my pursuit of happiness to have what any other man can attain in this city and in this country.” Thus, the project commenced with addressing the issue, how can we show men how to become men when we may not know ourselves. For many young and older men, defining yourself can be similar to the self-defying experience of Simba in the Disney movie, “The Lion King”. In this movie Simba who is a young lion cub finds himself in the care and mentoring of Timon, who is a tiny wisecracking meerkat and Pumba, who is an emotionally honest yet passive warthog. Together they teach Simba how to survive the jungle, how to eat, avoid dangerous animals, quicksand, dangerous waterfalls, and cold nights. This lion was being taught how to become a lion by a meerkat (Suricate), which is a small carnivore belonging to the mongoose family hailing from places of the Kalahari Desert in Botswana, in much of the Namib Desert in Namibia and southwestern Angola, and in South Africa. A group of meerkats is called a gang or clan. Their average life span is twelve to fourteen years. The warthog, which is a wild member of the pig family joined the meerkat to teach the lion. Pumba was most likely a desert warthog; they live in social groups called “sounders” populated mostly by females. These animals live in holes in the ground; they are weaned at three months and remain dependent on their mothers several months after that. The female leads and protects the group at

all times.

In these conversations with my brothers, friends, and even co-laborers, it was revealed that a significant part of our formative year was influenced by television or movies. To me, there is no argument about the influence that media plays on the thoughts, opinions, and perceptions of society. I do not believe that the marketing strategies used by mass media is a new concept but rather an old American tradition. In 2006, “USA Today” published a study entitled “Emotion rules the brains decision”. In this report, a summary overview of what schools of marketing, sociology, and advertising have professed for decades. If you can connect with the emotions of the consumer, you can connect the consumer to your product.⁶

One of the most influential productions ever was the 1915 movie, “The Birth of a Nation”. This movie served as the primary catalyst for the nationwide justification and recruitment of the Ku Klux Klan. America is a pop-culture society where normal is often determined by popular acceptance. Therefore, I propose that it must be understood and accepted that men will seek their identity and self worth through the eyes of society through the media as a “hook” for getting the brothers (Men) to open up (Share) with me. I propose for their consideration; “But if our gospel be hid, it is hid to them that are lost: in whom the good of this world hath blinded the minds of them which believe not, last the light of the light of the glorious gospel of Christ, who is the image of God should shine onto them” (2 Corinthians 4:3-4). In these two verses, Paul speaks of Satan’s control of the world system. A portion of this control is the obfuscation produced by certain media outlets, especially as it relates to African American men.

Using Facebook as a source of instant and ongoing contact, I continued to engage the men for two important reasons. I wanted to hear them and I wanted them to hear themselves. Calvary A.M.E Church is the center and site, social media in partnership with the church provided the relevancy and the

⁶ _____, “Emotion Rules the Brains Decision”, USA Today, 1996.

open door. The intent was there but life was certainly moving as brothers were seemingly being designed by an onslaught of crisis including myself. Clearly, there was and is a need, as well as a purpose, for men to learn how to systematically mentor young men, however every attempt that was made was met with illness, arrest, separation, homelessness, unemployment, and even death. The brothers and the church were under attack, but they realized that this attack was not about them, rather about the next generation who they were poised to mentor. The brothers were steadfast in wanting to make someone's life better than theirs no matter what, so we began by joining in an effort that provided incentives to keep the brothers thinking about mentoring men. I conducted a simple content review using nine questions. My strategy for using nine questions was to encourage a response by the majority of potential mentors, which included thirteen brothers. The following are the nine questions and answers from the brothers that responded.

Brother Xavier Sydnor

1. Who taught you how to be a man? My father wasn't around for whatever the reason was. God placed men in my life to help me be the man I am today. Those men are Rev. Harry Isaac and Rev. Craig Wright.

2. Who taught you about work and your work ethics? The person who I consider my mother but she is my grandmother/aunt/godmother, Rev. Jo-An Owings, whom I have been with for most of my life.

3. Who taught you how to be a father? Again my father wasn't around so God showed/placed in my life men who are fathers and have families of their own. Those men are Rev. Harry Isaac and Rev. Craig Wright.

4. Who taught you how to be a husband and/or boyfriend to a woman? Rev. Harry Isaac was the one who sat me down and said to me, "I see you with this young lady a lot. If she is the one you will be with forever, then treat her like a queen that she is. Treat her how you would want someone to treat your mother, treat your sister, and someday treat your daughter.

5. How did you learn about God? I was taught about God at a very young age of 2. I was raised in the church by my grandmother who I call my mother. She is a pastor and wonderful woman of God.

6. What is your age? I am currently 28 years old
7. What is your education and training? I am a graduate of Baldwin Senior High School in Baldwin, NY. I am also a graduate of Hunter Business School in Levittown, NY. I am a computer repair & networking technician.
8. Who was/is your mentor? My mentor is my uncle, the Rev. Craig Wright, whom I am proud of and love and pray for everyday and ask God to keep and strengthen him day by day.
9. Who do you mentor? Currently, I don't mentor anybody but there are several young men in my church that look up to me. When they need advice or help with anything, I am always there for them.

Brother Clovis Brown

1. Who taught you how to be a man? Guys on my block, coaches, rapper
2. Who taught you about work and your work ethics? I've learned work ethics by watching my mother who raised four of us. She taught that practice makes perfect. Also through playing organized team sports.
3. Who taught you how to be a father? Remembering what my father would do that made me happy as a child before he passed away. Growing up without my father, remember as a kid what I missed and wanted from a dad. So I am that father for my son.
4. Who taught you how to be a husband and/or boy friend to a woman? I've learned from the world, movies, books, and most importantly the Bible in that order.
5. How did you learn about God? I learned about God at a young age. My mother raised us as Jehovah Witnesses and I also attended an Anglican School, where we prayed and studied the Bible.

6. What is your age? I am currently 29 years young
7. What is your education and training? B.S. Financial Economics.
8. Who was/is your mentor? My Mentor is Dr. Craig Wright.
9. Who do you mentor? Robert, my mother's boyfriend.

Brother Kevin Wright

1. Who taught you how to be a man? Good question, still learning, combination of TV, pops, and uncle and brothers, for its good & bad
2. Who taught you about work and your work ethics? I'd have to say my mother.

3. Who taught you how to be a father? Combination of people (Pops, Uncles and Brother)
4. Who taught you how to be a husband and/or boy friend to a woman? Men around me.
5. How did you learn about God? If we're talking about God, first grandma, then mom, other women in my life.
6. What is your age? first around 10 years old, recently 45 years old.
7. What is your education and training? Some college.
8. Who was/is your mentor? My Mentor is a couple of people, (work colleague in the mid 80's, Hassain and Pastor Wright)
9. Who do you mentor? Young men that I'm around "Joron, Joey, Jeffrey, Victor, and David to speak of some"

Brother Frank

1. Who taught you how to be a man? My grandma, my father, myself. Most importantly myself, your parents can tell you go by their morals but most importantly you have to find out yourself
2. Who taught you about work and your work ethics? Watching my grandma take care of two generations of family, taught me about hard work and seeing how much she did and my dad taught me how if you want something you have to go get it, work hard at everything you do. My mom, working three jobs to survive made me realize as well
3. Who taught you how to be a father? I'm not a father but I would get my principles from my father on how he raised me and my siblings
4. Who taught you how to be a husband and/or boy friend to a woman? Well my dad, uncle and grandma taught me how to be a gentleman, and the rest is knowledge obtained from experience
5. How did you learn about God? I learned about God through my family and churches I've been to
6. What is your age? I am 23 years old
7. What is your education and training? B.A. in Criminal Justice
8. Who was/is your mentor? My mentors are Brother Wright, Ofaye Coach Campbell
9. Who do you mentor? I mentor young kids who look up to me, from young and now, and I give people advise when they need it. I'm also a brother figure to people as well.

Brother Thierry Thesatus

1. Who taught you how to be a man? Father. Through divorce with mom always played a great influential part in my life. Also my Fraternity brothers
2. Who taught you about work and your work ethics? Mom & Dad. Watching them work as first generation immigrants in this country. They did many jobs and long hours to make ends meet.
3. Who taught you how to be a father? N/A
4. Who taught you how to be a husband and/or boy friend to a woman? Father through role modeling after he remarried
5. How did you learn about God? Mom as a young child, and self exploration as I got older (mid 20's)
6. What is your age? I am 32 years old
7. What is your education and training? B.A. In History, NY State Teaching Certification, M.A. In Liberal Studies
8. Who was/is your mentor? Father, Craig Wright, and Ron Huggins
9. Who do you mentor? Many of my students as a career advisor in higher education

Brother Brian Gere

1. Who taught you how to be a man? God, Friend's fathers, and uncles
2. Who taught you about work and your work ethics? My mom taught me about work ethic
3. Who taught you how to be a father? I'm not a father. But looking over little cousins for an entire summer gave me a sense of what a father does. Sense of feeding them, bathing, talking to them, and making sure they don't get out hand
4. Who taught you how to be a husband and/or boy friend to a woman? My mom, aunties, and experience taught me how to be a boyfriend to a woman
5. How did you learn about God? My mom taught about me about God, and God
6. What is your age? I'm 24 years old
7. What is your education and training? Finishing my bachelors
8. Who was/is your mentor? my Uncles including Brother Wright

9. Who do you mentor? I don't mentor anybody, but I do have a small base of friends who come to me for advice.

Brother Eric Douglas

1. Who taught you how to be a man? I feel like I taught myself how to be a man. Watching the different lives I had working around me

2. Who taught you about work and your work ethics? My grandpa taught me, he taught me to work smarter not harder. He had a 6th grade education

3. Who taught you how to be a father? I'm not a father, but I believe dads should support their children and stay with them to guard them through life

4. Who taught you how to be a husband and/or boy friend to a woman? No one in my family, I had to learn from trial and error

5. How did you learn about God? I learned about God and got baptized in my teens but didn't really believe

6. What is your age? I am 27 years old

7. What is your education and training? N/A

8. Who was/is your mentor? I have many positive male/female people that I look up to

9. Who do you mentor? I try to encourage and inspire my brothers, cousins and friends

The questions asked of the participants inspired their self-reflection as it relates to their relationship with God, their perception of self and their relationships with other men particularly those who mentored them and those whom they mentor. The next step in our journey was to address, biblically, the need for mentors and to illustrate through scripture, ways to address some of their thoughts about themselves as mentors and their true feelings about the target population, young men ages 18- 24. As I led the brothers in their reflection, I was compelled to fully participate so that I might express why I believe the Lord God has moved me to develop a mentor training program for a variety of reasons. These reasons include my prayer for more men to become active in church worship and fellowship, and discipleship of men and families. This desire was to explore further the reason there is

(was) an absence of men in regular worship service and other church activities. However, as we began the dialogue about the mentor training, I asked a question to the brothers, why do you guys think men don't attend church regularly? Just as the question was asked, one of the brothers said, we are here and we have something to do. He continued to say, we are the church and it is up to the church to save our sons. I was personally relieved and excited. Relieved that someone, in addition to myself, wanted to advance efforts to help the young men in the City of Glen Cove, and excited that I might have some degree of social connection and fraternal support for this ministry.

CHAPTER 3

THE BIBLICAL QUESTION

How does the book of Judges Chapter 6, help us understand why men with the potential to mentor younger men, refrain from mentoring? This for? The specific answer to this question is weaved into Judges 6 verses.

“And the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hands of Median seven years.

And the hand of Median prevailed against Israel; and because of the midianites the children of Israel made them the dens which are in mountains and caves and strong holds.”

Looking at the world behind the text particularly those issues and occurrences which got the children of Israel to the point that they are in as presented by the scripture, we find a nation of people who are blessed to be in a land where they could flourish as a nation. They were in the land that Joshua had led them into a land flowing with milk and honey, the Promised Land. For forty years since their initial migration into the Promised Land the children of Israel lived in peace, however their peace also incorporated a particular degree of tolerance and acceptance of the way of life lived by their neighbors of the Promised Land. This tolerance and acceptance resulted in participation and affiliation into their ways. The children of Israel started worshipping Baal and Asherah Poles. These activities were clearly demotions and violations of Gods commandments as found in Deuteronomy 5:6-21 and Exodus 20:1-17 specifically the first and the second verse in Deuteronomy (Deuteronomy 6:7) third verse of Exodus (Exodus 20:3) which commands us that: Thou “Shalt have no other Gods before me”. Because the children of Israel the children of God did evil by worshipping the other Gods and for participating in rituals of the people, the Lord God allowed their enemies to prevail against them these enemies were the Midianites and the Amalekites. The Medianites worshipped many Gods and were nomadic in

geography as well as moral compass. Also nomadic were the Amalekites. They always appeared hostile to Israel. It is my biblical interpretation that God used the Midianites and Amalekites as his chastening rod for seven years. During this time the people, particularly the men of Israel made for themselves homes (shelters) in mountains, cliffs, caves and strongholds.

The relevancy of this text could be and would be to the mentors is the fact that many of our men today find ourselves in mountains, cliffs, caves and strongholds. While these dwellings were physical dwellings as talked about in Judges 1064-1044 B.C., they have now become physical and spiritual in the 21st Century especially now (2016). Most appropriate for the City of Glen Cove where the community is the most sub-urban community in the United States in which you find three levels of social economic classifications these levels are the wealthy middle class and poverty level. I venture to say within every level there are also three levels of cliffs, caves and strongholds no matter what the level of financial or educational accomplishments like with the children of Israel, the cliff dwellings were the highest place to reside in the community. Those who lived in the cliffs were in a perfect position to look over the community, observe the movement and activities, and avoid those who were below (beneath) them, by remaining in their respective mountain cliffs.

Those who reside in dens (caves) maintain their social status as well, because the dens were secluded to family membership. The keyword is membership. The third group is those who are in strongholds. Too often, the strongholds reflect the dwellings made by their enemies as provisions of those held captive.

A review of the Men Of Calvary (M.O.C.) discussions, purposed to determine why men don't lend themselves to the service of mentoring, reveal that, for the most part, we are simply comfortable in our own cliffs, caves, and strongholds. Without judgment or ridicule we endeavored to identify collectively our modern day cliffs, dens (caves) and strongholds.

We agreed that the brothers in the cliffs were those who did not descend from their social or

economic plateau to personally effect change by engaging a younger brother. The lack of descent was in no way judged, rather identified. It is understood that often times people who achieve certain levels, have done so at a personal cost which puts a demand on their time and energy. This in no way implies that successful men never lend their time, talents, or treasures to the church and their communities. Our focus is on those who have not. We define some of these cliffs as appointed and/or elected leaders in the community, business owners, retirees, executives, administrators, including ministers who have access to, yet remain in the safety of their cliffs, often times trying to understand why the targeted (young men 18-24) seem to be so lost.

The next level of men is those who are in the dens (caves). The modern day caves represent the social status that we men often find ourselves in. These statuses or positions are attributed to our affiliations with civil or fraternal organizations. In Nassau County, which is the county where Glen Cove resides, we have several civil and fraternal organizations. The list included Darie Lodge No. 53 Prince hall masons, American legion post in Glen Cove, Hempstead, Westbury, 100 Black Men of Long Island, and alumni chapter which are composed of active college graduates who participate with their Greek letter fraternal organizations. These organizations include the following fraternities: Alpha Phi Alpha, Omega Psi Phi, Kappa Alpha Psi, Phi Beta Sigma, and Iota Phi Theta. What makes them dens in their exclusivity? All of the above mentioned organizations play a pivotal role in the community, and makes significant strides to impact younger boys and men. However, there is a gap in services to the millennial. Many were identified as dwelling in strongholds. These strongholds include brothers who are currently serving county probation or state parole. Men who are wrestling with substance abuse, unemployment, and incomplete or inadequate education and training. In order to prepare ourselves to mentor lions we have to find a way to raise ourselves from our comfortable tombs which we have identified as our cliffs, dens and strongholds.

In the book of Judges Chapter 6 verse 11 and 12: *“And there came an angel of the LORD, and sat*

under an oak which was in Ophrah, that pertained unto Joshua the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor."

Here, Gideon embodies the men of that time who are in the cliffs, caves, and strongholds, even in his labor as he threshes wheat in a winepress. The threshing of wheat is supposed to be open and wide, allowing the free flow of arm movement and pitch fork tossing separating usable wheat from husk. However, Gideon was bent low in a winepress for fear of the enemy. The angel of the Lord encouraged him to change, which led to a revolution that liberated the other men who were in the cliffs, caves, and strongholds. This scripture is the biblical foundation for the project, "Raising the Dead, And Mentoring Lions". It is through this scripture that we receive the call of the Lord and move from our comfort zones to reach out to a generation of men that the news media and some police fear unto death. The sin which caused the children of Israel to fall to the enemy was adultery. It is very possible that this millennium generation is a result of our own idolatry, because we have become a nation that possesses more stuff and things in storage, and more debt, less savings, more work, less time, more problems and fewer solutions. God is calling us to reclaim, and help to restore our lions. The book of Judges, Chapter 6 helps us to see how we can be stifled in our comfort, not concerned with or unable to be concerned with the well being of others, except those in our immediate families situated with us in our cliffs, caves(dens), and strongholds. By virtue of the fact that those conditions exist as a result of abstinence to God, it is safe to say it may not be God's will for us to relegate our love, and concerns to only those who are similarly situated. As the angel of the Lord encouraged Gideon, we must endeavor to mentor to the young Gideon in our geographical area of ministry (G.A.M.) to the best of our ability.

CHAPTER 4

CHAPTER HOW DID WE COMMENCE

Launching a new ministry is very often exciting and brings new hope to a church and community. However, many new initiatives never materialize after completion of the proposal or the inaugural event. We wished to ensure that the M.O.C. (Men of Calvary) Mentor training program would last beyond the academic process, so we grew the program down purposely, before attempting to grow it up. In growing the project down, we intend to establish roots and context that will advance sustainability.

The advancement of sustainability required that the M.O.C. (Men of Calvary) attend our annual Men's retreat with the Memorial Presbyterian Church of Roosevelt, and Men's League Ministry. Since 2008, I have served as the Retreat Preacher for the Sunday Morning Service, which closes out our gathering. While planning for the fall 2014 Retreat, all of the men agreed to read The Resolution for Men, by Stephen and Alex Kendrick. The men, who articulated their commitment to learn about mentoring were required to authenticate their pledge by identifying areas in their life in which they wished God to bless, or to affect a change that would enable them to serve God effectively⁷. At Calvary, the men met bi-weekly, over pizza or chicken, coffee, water and iced tea to review the chapters of the book. Our gatherings included would-be the mentors in training as well as the mentors who were involved early in the process to assist our training (train the trainer). Our primary reason for including mentees in pre-mentor training was based on findings from research conducted, that revealed that too many mentor or youth serving agencies in Nassau County provided services based on their assessment that their clients needs. Often times, these decisions were regulated by public funding demands based on a prescribed menu of services that the agency or fraternity provided for the youth.

However, I employed my own experience as a higher education student development

⁷ Kendrick, Stephen and Alex, , The Resolution for Men, B &H Books, 2011, p.55.

administrator, where I create or enhance student services based on the expressed needs, interest and desires of the students who are, coincidentally, in the same age group as our target population (18-24). At that age, the millennial may be unaware of *how* to achieve their goals, but they are clear on *what* they want, and are certain about what they don't want. Throughout the year we maintained a 60% rate of participation among M.O.C. (Men of Calvary) in the men meetings, which equals thirteen brothers. When we began to use a free conference call number, our membership increased to eighteen brothers at the bi-weekly meetings. When facilitating the book discussion, I alternated assignments by having a young brother to open with prayer and an older brother to initiate the discussion. During a session at my home, one of the young brothers (mentee) said, emphatically; the book, referring to the Resolution for Men, expressed what we need clearly when it says; "Our generation desperately needs courageous men to step up. We need men who will not be swayed by the culture or afraid of criticism. We need men to teach several purity to their sons and daughters so that more children won't enter the world without married parents. We need men who stick to their marriage vows and cry out for God's-help to love their wives rather giving up during different times."⁸

The young brothers also expressed their concern about the feeling of abandonment by the men who are supposed to be in their lives and the feeling of disclaim from the older men in their community, which includes the brothers in the church. The discussions between both generations were open and uninhibited. The older brothers attempted to assure the younger brothers that there were no disclaimers for them, certainly not within our group (M.O.C.). Also, staying with the theme of openness, a few of asked asked the young brothers, why so many of them present themselves or express themselves in certain ways. Particularly with their pants sagging off of their waist, or with constant use of the "N Word" towards each other and the " B Word" towards our young women. This line of questioning resulted in a response from the younger man, which sounded something like; "See y'all do hate us or

⁸ Ibid, p.21.

definitely don't like us. Y'all didn't want to be in our lives when we were younger, and know that you don't like what you've left us to become. You want us to change into you, why so we can neglect our kids and community". By this time, I was beyond overwhelmed, and questioned, was this project what God wanted me to do? We were four months away from our first men's retreat where we would dedicate ourselves to become better men, consecrating ourselves for this mentoring ministry. September 2014 couldn't come fast enough and I felt myself losing the group. While sharing my concerns with a brother who is a licensed social worker, he recommended a book to me that was written by youth, about their journey to manhood. The book is entitled, "Real Men", urban teens write about how to be a man. I used this book to share testimonials of young men in our group, many of whom were from the New York metropolitan area. Using the testimonials and short stories in the book affirmed the comments of the young men in our meetings because some were almost identical, and it also provided the older brothers an opportunity to see the issues of our local young men on a more global perspective.⁹ Perhaps it was my way to avoid confrontation or having to take sides or even having to mediate issues. The exploitation of the stories in the youth communications book worked. It almost was like a successful campaign strategy, because everyone was on board and committed to it. After a few more group meetings, I asked the brothers if they would support me doing a preaching series which addressed some of the prevailing issues that we discussed. The brother proclaimed, "Rev. we already support you, what do you mean?". To which I replied, "how about if I make the third or the fourth Sunday our day, which means for the next few months, on the third or fourth Sunday, I will preach on a topic that we have discussed, then we will share our thoughts when we reconvene?". "Yeah, good idea Pastor, let's do it". We had buy-in with a sermon series that was designed to help us realize our potential as mentors.

The sermons preached on Sermon Series were designed to help us to fend hope in the midst of our

⁹ Urban Teens, Real Men, Youth Communication, New York Center June 1, 2010, All.

personal struggles, and to start the process to allow the Holy Spirit to heal and deliver us from issues ranging from guilt to unforgiveness. I preached the first sermon based on the foundation text of this project; Judges 6:2:

“And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.”

The title of the sermon was; “Where Are You Brother”. The sermon was targeted at both the Men of Calvary (M.O.C.) and the New York States Alumni Chapters of Phi Beta Sigma Fraternity Inc.

Throughout this three-year journey, I as Pastor, accepted fewer invitations to preach as a guest outside of the congregation where I Pastor. However, I did accept invitations to preach at Men’s Day or Father’s Day special services at other churches. Because this mentor training project was paramount, I accepted only invitations to preach where I could speak about the topics that are relevant to the goals of the (M.O.C.) as they relate to the men becoming trained mentors.

In addition to the seven (7/Sermon) preaching series, we reviewed appropriate curricular for training mentors. Most training models were for business mentorship, in a particular industry, such as banking, investment, insurance, sales, and information technology. The Long Island mentoring project provided resources for mentor projects for agencies (programs) serving youth age 9- 17 but nothing to train the mentor for youth peers. Therefore, it was important that during the 2014 Men’s Retreat, we were able to solicit the young men’s needs and desires. They wanted to know certain things about the quality of life, such as how to develop a résumé, how to dress professionally, how to stay married, how to select the right mate, how to complete or continue their education, how to pursue or select a career, how to purchase a home, and how to register to vote. The questions also dealt with very sensitive issues as they relate to social justice, particularly around racial profiling, police interactions, and housing needs. With this information, our study began. In addition to the Long Island Mentoring Network, we found, “MAN UP: RECRUITING & RETAINING AFRICAN AMERICAN MALE MENTORS

EXECUTIVE SUMMARY *by David Miller, M.Ed.*, to be helpful in concept. While Miller's report addresses our target population as mentors rather than mentees, it still provided transferable resources. Miller's report illustrated the various topics of mentoring programs which can range from one-on-one programs, school based, career-based, group mentoring, and internet mentoring. The study also provided and remained on African American male's perception about mentoring. Miller reviewed this group's concerns about the benefits of mentoring as well as their reasons for being reluctant to serve as mentors.¹⁰

Based on a review of literature, a data collection instrument was developed to determine African American male's perception about mentoring. The instrument contained a section that allowed participants the opportunity to identify the possible benefits of mentoring, as well as reasons African American males may be reluctant to serve as mentors to other African American males. The survey instrument was in two parts. Part I contained demographic information that was used to determine a profile of respondents. Part II of the instrument contained two statements regarding barriers that confront African American males interested in mentoring and mentoring recruitment strategies that can be used to provide outreach to potential mentors.

We reviewed the literature on mentoring very extensively. While it indicated that one-on-one mentoring has a positive effect on children, it was difficult to find any data or studies that specifically focused on mentoring African American males and any studies on effective practices for recruiting and retaining African American men to serve as mentors.

The University of Long Island collected 576 surveys from African American males across the United States. These surveys were disseminated from May 2007- September 2007 via e-mail, fax and direct mail to faith-based organizations, community groups and individuals involved in community building across the country. The goal of the survey was to examine three related questions:

¹⁰ Miller, David, "Man Up: Recruiting & retaining African American male mentors

1. Why is it important for African American men to get involved in mentoring?
2. What are the barriers that impact African American male's ability to serve as mentors?
3. What ways can mentor programs promote mentoring to African American males?

In addition, they conducted telephone surveys from community-based mentoring programs in Maryland, Florida, Georgia, New York and California. The telephone questionnaires were targeted to program directors of community-based mentoring programs. The goal of the telephone questionnaires was to examine programmatic and funding questions:

- What is the role that civic organizations, faith-based institutions and governmental entities play in actively recruiting African American male mentors?
- How important is it to develop targeted outreach strategies to recruit African American male mentors?
- Should mentoring organizations allot funding specifically targeted at recruiting and retaining African American male mentors?

The following represents a demographic profile of the men surveyed:

Family profile

Average age: 38 years

Marital status: 23 % married

Children: 89 % had children

Childless: 11 % had no children

Location in the United States

Midwest: 27 %

South: 22 %

East Coast: 37 %

West Coast : 14 %

Highest Educational Attainment

Undergraduate degrees: 61 %

Completed high school, but not college: 23 %

Graduate school and/ or a terminal degree: 3%

Findings

The findings presented below provide important perspectives on mentoring from a cross section of African American males representing myriad family profiles, educational attainment and regions throughout the United States. These findings also provide further evidence of the importance of recruiting and retaining African American mentors. ¹¹

“It’s imperative that our young brothers know that we care. If we don’t educate, encourage, motivate, and inspire our youth, who will?”

STEVEN INGRAM, DEPUTY DIRECTOR INDIANA COMMISSION ON THE SOCIAL STATUS OF BLACK MALES- INDIANAPOLIS, INDIANA

This study represents a first step in examining the mentoring aspects of ideas and perspectives of African American males. These findings have larger implications for both the research and practice within the field of mentoring and youth development. From a research standpoint, this study provides preliminary data needed that suggests a more rigorous study is needed with a larger sample size to examine aspects of mentoring among African American males.

From a program design and program marketing perspective, the study provides valuable insight on recruitment strategies to engage African American male mentors. For example, the information from the surveys may be used to develop strategic outreach plans that specifically target African American males.

¹¹ _____, Findings of University of Long Island Mentoring Network, Study, LI University Press, 2007, All Studies.

Finally, a closer examination of the findings provides keen insight that can be used to shape specific training for African American male mentors. Based on responses to the survey one barrier is the large number of men who identified their own need to be mentored, as well as misconceptions that mentors must have high-income levels. These two barriers, although overlooked in general discussions about mentoring, provide a fresh perspective on its understanding and comprehension Among African American males.

Affiliation with Mentor Programs

93 % of the respondents were not currently involved in a mentoring program

7 % of the respondents were actively involved in a mentoring program (one-on- one mentoring or group mentoring)

Barriers to becoming involved in mentoring programs

Respondents identified several key barriers that impact recruitment, retention and outreach efforts:

Interested in being mentored themselves (33 % of the men surveyed indicated the need for mentorship in their lives)

Money (23 % of men surveyed equated having money as key for being a mentor)

Time constraints (10 % identified commitments to work and family)

Lack motivation and knowledge about the benefits of mentoring African American males (5 % expressed concerns about the rebelliousness of African American teens.

Disbelief that mentoring would impact teenage African American males.)

Uncomfortable dealing with adolescent African American male youth (lifestyles, trends etc.)

Previous challenges with the law (men who have been arrested)

Lack of trust of programs funded by the government

Belief that only white collar professional African American men can be mentors

Inadequate training and ongoing support

Inability to find mentoring program in local community

Need to spend money on mentors (Numerous respondents believed that part of the mentor's responsibility was to spend money on the mentee.)

Although this sample by no means represents all of the views and perspectives of African American males, it does provide key information about how men view mentoring African American males. Based on numerous statements in the surveys, we can develop case studies that may be used to increase awareness around attitudes toward mentoring:

I have been a mentor for over 4 years. It was difficult for me to find mentoring programs in New York City. I was amazed when I went to an orientation how many mentoring programs were in my community. I think if the programs marketed mentoring and made sure that the flyers and other materials focused on Black men, more men like me would step up. Outreach is important. I see commercials and advertising about breast cancer, drinking driving and every other social issue. However, I never see commercials or things in my community promoting mentoring initiatives for African American males."

TRE DALTON, NEW YORK CITY

"Not having a father or men in my life growing up has made me 'skeptical' about mentoring. Although I am educated (M.B.A.), single and very involved in other civic organizations in my community. As an African American male who by outward appearance is successful, I am not sure what I could offer a young African American male. It has always been tough growing up without a father! Who knows, maybe with the right training and support I could be a great mentor."

STEPHAN CURTIS, MOBILE, ALABAMA

Text - Genesis 37:22 and 39: 19-20

Title - **“YOU ARE PLANTED NOT BURIED”**

In the 37th chapter we see that Joseph, the Dreamer’s brothers are plotting against him. Most of them consented to kill him, but the eldest, Ruben, urged them not to spill any blood, not to murder, instead, throw him into a dry well. Ruben planned to rescue him later, perhaps by night, and return him to their father.

You see, when you are predestined for greatness, regardless of your circumstances, you will prevail over the rest; and even though some will plot against you, The Lord will always compel one to take care of you***!

It came to pass that as Joseph was in the well, that dry pit, some Ishmaelite who were Midianite traders, pulled Joseph out of the well, only to use him**[everyone who gives you a hand may not always have your best intentions, so you must watch as well as pray!] The traders sold Joseph in Egypt to the Captain of Pharos army named Potiphar! In Potiphar’s house, Joseph excelled in every assignment, because God was with him, therefore he knew that he was planted and not buried.

Here in lies the problem for so many of us! It’s NOT THAT WE WERE BURIED OR PLANTED ONCE BY SOMEONE WHO WE LOVED OR IN LOVE WITH OR TRUSTED, OR THOUGHT LOVED US, IT’S THE FACT THAT WE WERE REPOTTED!!! What do I mean when I say repotted?...

The woman with the alabaster box, was PLANTED AND NOT BURIED

THE WOMAN WITH THE ISSUE OF BLOOD WAS PLANTED AND NOT BURIED.

The Man who lay for many years by the pool of Bethesda was Planted and not Buried....

The Lord God sent HIS only begotten Son; Jesus left HIS royal throne.

This shall be a bifurcated project, comprised of training in the related social sciences, sociology, political science, psychology, humanities (culture) and through preaching. All teaching opportunities

shall follow a sermon within the sermon series for this project. My goal is to engage the participants, biblically, through preaching.

Preaching is the proclamation of glad tidings. It is a person receiving a message from God and sharing that message with the people. Preaching is also the art of moving men from a lower to a higher life. The preached sermon shall include the following:

Judges 6:2

Text: “And the hand of Midian prevailed against Israel: and the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.”

Title: “Where You Are Now Man?.”

Proposition: I propose to show to the listener how we, like the children of Israel, are often propositioned by ourselves in physical, spiritual, financial, social, emotional places where we become impotent and how God can give us strength to effect change.

Job 14:13

Text: “O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that though wouldest appoint me a set time, and remember me!”

Title: “What Are You Hiding In The Grave?”

Proposition: I propose to show to the listener that God is able to restore us after our disasters and failures if we trust in God and wait on the Lord. In context, this sermon will speak to several current issues that the men in G.A.M. are facing and have left as permanently dead. The issues range from attaining an education to advancing careers.

Genesis 45:3-4

Text: Joseph said to his brother, “I am Joseph. Is my father still living?” But his brothers were not able to answer him because they were terrified at his presence. Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt.

Title: “I Ain’t Mad At You!.”

Proposition: I propose to show to the listener how God can give us power to forgive and the blessings that come with forgiveness. As with all sermons in this series, we will have follow-up discussions and/or worship on topics introduced. One specific follow-up will be viewing of a news clip about a man who forgives the murderer of his brother. The forgiving man is Elder

Anthony Colon, who is my friend. We will also address the issue that most men, especially Black men, only use two emotions, happiness and anger (Raising Black Boys)

Genesis 3:9

Text: And the Lord God called unto Adam, and said unto him, “Where art thou?”

Title: “Where Are You?”

Proposition: I propose to show to the listener how we tend to disengage our communities because of our past or present sins. While so many men in the City of Glen Cove and the County of Nassau are physically free, there is often a past which causes them not to feel comfortable inviting others to church, speaking out at public meetings(school boards, city councils) and or advocating for themselves or their youth.

Jonah 1:1-3

Text: Now the word of the Lord came unto Jonah the son of Amittai, saying, “Arise go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.” But Jonah rose up to flee unto Tarshish from the presence of the Lord....

Title: “Who Is Your Nineveh?”

Proposition: I endeavor to illustrate how we who profess to be Christian and servants are in fact prejudice against certain people and certain sins. We will also see how such prejudice is unacceptable to God and no matter what the life choice circumstances of another person, we ought to share the good news and present Jesus Christ to them.

Samuel 17:39

Text: And David girded his sword upon his armor and he assailed to go; for he had not proved it. And David said unto Saul, “I cannot go with these, for I have not proved them.” And David put them off him.

Title: “Your Stuff Is Good Enough.”

Proposition: I hope to share with the listener hope and encouragement to be effective in their lives and as mentors by sharing with them how David used his own attire to accomplish the most ambitious task of defeating Goliath. Showing how David remembered how God blessed him in prior challenges, and to be victorious. God and how David would also faithfully face the next challenge not in another person’s war gear or style, but using his own stuff and giving that stuff completely to God for the Lord’s use.

This sermon series will commence in May 2016, except for Mother’s Day, and will continue until July. In addition to the sermons, we will integrate learning moments in our Bible study during which

will do an in-depth exposition of Ezekiel 37 (The Valley of Dry Bones) and Luke 15, specifically the parable of the Prodigal Son.

The mentor training implementation will also include, finger printing and background checks, issuance of a survey instrument to assess the interest of the potential mentors and facilitation and/or coordination of the following workshops:

Communication: Facilitator will explain and demonstrate good listening skills.

Crisis Intervention & Prevention: Facilitator will illustrate crisis and conflict prevention with peers, police, family and friends.

The next decision I needed to make was who to train first. The self assessment was incorporated in the 2014 Men's retreat. The isolation of the retreat site, Elders' from the Christian Conference/Retreat Center allowed us to induce a situation where the mentors and the mentees would be open and honest about their concerns and challenges. Their concerns and challenges ranged from gambling, pornography addiction, gang affiliation, verbally abusive relationships, and drug and alcohol addiction. Together we sang praise songs and worshipped the Lord God, we had moments of testimony and voluntarily teamed up, older brother with younger brother as Accountability Prayer Partners(APP). The Accountability Prayer Partner was the precursor to the mentor and/or mentee. The APP, in confidence, shared concerns with each other that they did not wish to share in a testimonial format. After the one-on-one encounters with the APP, we cast our concerns, symbolically, into a bonfire. Some brothers performed this ritual while reading from pages upon which they committed to refrain from certain things, resist the enemy and abstain from the appearance of evil, as we are admonished in 1 Thessalonians 5:22.

The project proposal referenced the utilization of fingerprints and background checks to qualify mentors. After consulting legal counsel and my church insurance company, it was determined

that such background review would be prudent, but not necessary because of the age (chronologically and mentally) of the mentees. With the permission of all of the mentors, I conducted a soft background check. This action aligned with my secondary duties where I serve as Associate Vice President for Equity and Inclusion at Nassau Community College. A major part of my duties is to perform as the college's Chief Investigative Officer for Title IIV, ADA/504, and Title IX, which now includes, under state and federal law, sexual assault, domestic violence, and stalking. Using he skills for which I am certified, and with the participants' permission, I reviewed everyone. The soft background review proved negative (without incident) for all, except an old outstanding warrant for someone who missed a court proceeding, in which his case was dismissed, but he had to show up. We were able to get the matter resolved.

The Resolution

I DO solemnly resolve before God to take full responsibility for myself, my wife, and my children.

I WILL love them, protect them, serve them, and teach them the Word of God as the spiritual leader of my home.

I WILL bless my children and teach them to love God with all of their hearts, all of their minds, and all of their strength.

I WILL train them to honor authority and live responsibly.

I WILL confront evil, pursue justice, and love mercy.

I WILL pray for others and treat them with kindness, respect, and compassion.

I WILL work diligently to provide for the needs of my family.

I WILL forgive those who have wronged me and reconcile with those I have wronged.

I WILL learn from my mistakes, repent of my sins, and walk with integrity as a man answerable to God.

I WILL seek to honor God, be faithful to His church, obey His Word, and do his will.

I WILL courageously work with the strength God provides to fulfill this resolution for the rest of my life and for His glory. As for me and my house, we will serve the Lord.

Joshua 24:15

Bonfire Prayer

God, I am so sorry, I have been living my life for myself.

I made everything about me.

I have been trying to be the hero of my own story.

I have squandered the gifts you gave me.

Even when I have used your gifts, I have tried to use them for selfish gain.

That was my choice and my fault. I accept the responsibility for all that I have done.

And I repent God. Please forgive me.

You promised in your Word that if I confess my sins, you will be faithful and just, you will forgive my sins, and you will cleanse me from my unrighteousness.

Remember me, God.

Show me all of the pillars in my life, the things that have been keeping me from being your man.

Then, please give me the strength to push them down.

Your story. Your Word says that you adopted me as your son.

Thank you that I am not what I have done but that I am who you say I am.

Please make my outward life show other people that I'm your man.

Father, teach me how to live my life in a way that pleases you, that brings you in the glory that only you deserve. Show me how to be the man you created me to be.

I am your man; show this world what you will do through me.

Here I am Lord. Send me. Use my life as you see fit. Show me what battles to fight.

I am your man.

Thank you so much for the ways you are going to use me to accomplish your purposes in this world.

Thank you for making me a warrior in Jesus' name,

Amen.

The attached Resolution illustrates the pledge that the APPs made to themselves and to one another. The Resolution is posted on the bedroom mirror, of every brother in attendance. The Resolution serves our daily mantra that we agreed to incorporate in our devotion. We also agreed that whenever we found ourselves overwhelmed with issues of life, and we could not reach an APP we would send the Bonfire Prayer. (See appendix C)

The initial intent was to have one of the advisory team members administer a personality assessment to measure the mentors potential. I believed it would be helpful to help the brothers to understand themselves and see their potential. The restorative to the assessment was compared to getting men to agree to have a prostate exam. This portion could be called how *not* to start. We met regularly, calling each other Brother and by first names, never subscribing to titles or positions for the purpose of enabling open, free flowing dialogue. In our huddle-style meetings, we discussed our personal goals and desires for our family and community. We did not spend a lot of time talking about our accomplishments. I wanted to reserve those conversations for the mentor and mentee. What was neglected was the fact that there were two clinicians in the group, and who could administer the personality assessment. Upon suggesting that Brother Warren schedule a time for us to do the Myles - Briggs, one of the Brothers (Victor) said, "that isn't cool, why are you analyzing us all the time." Brother, I am learning and growing just like the rest of us. In an attempt to be transparent, I shared with them certain portions of my complete psychological assessment. I also wanted to encourage the Mentors to feel comfortable

with the idea of mentoring their mentees to counseling or other services. I talked to them about “leading while bleeding, and putting out fires while burning”, which refers to my own experience. Specifically, during my first year as Pastor of Calvary A.M.E. Church I lost my mother unexpectedly. For three and one half years I was the Pastor of Bethel A.M.E. Church in Coxsockie, NY. That church is one hundred fifty-three miles from my home, and where my mother lived. The distance was too much for my mother who suffered chronic and determining rheumatoid arthritis. However, Calvary, which is in Glen Cove, was manageable. My mother made her transition before she was able to visit. Years prior to my mother’s death, I was able to supplement her monthly budget and cover the cost of additional home health aides. In doing so, mother could maintain her residence and quality of life. My two brothers’ contribution was to maintain mom’s life insurance policy of seventy-three dollars per month. As I am sharing the story one of Brothers chimes in and say, Brother Rev., I already know what happen, one of them thought the other was going to pay and no one paid, so that life insurance policy was canceled, right? Correct. I was surprised by it, especially hearing about it for the first time in the office with the late Gerald Burnett, of the Carl C. Burnett Funeral home in Hempstead, N.Y. His father was my mentor and sponsored my flag football team. Gerald remembered me sitting with his father and my grandmother during their dialysis treatment, and often taking them home. Gerard said, “Rev. Come on Bro, don’t worry about the cost now, we will take care of it whenever you can. I gave him a personal check for a couple of thousand dollars and he handed me a receipt paid in full. However, after I buried my mother I lost my brother out of shame. They insisted in paying back, that wasn’t my concern. However, my brothers treated me like I was a bill collector and avoided me for almost three years. I was bleeding while leading, and putting out fires while burning. I missed my mother and the fellowship of my brothers. I shared with the brothers that I sought the help of a Christian counselor to help me process my emotions (anger),

because I didn't want my stuff to inhibit someone else's growth or healing. This story has a happy ending and an added blessing; my brother and I are in constant good fellowship (super bowl dinner, holidays and coming together annually to watch "Harlem Knights" and "Coming to America").

Nevertheless, the Brothers voted against doing the personality assessment. Brother Joe, who expressed their rationale eloquently, said "Rev., I mean Brother Craig, in your sermon about who is your Nineveh, you made it clear that we might not like everyone who we got to court with, but we have to love them, so that's what we are going to do, and besides, we connected with each other in September at the retreat.

In lieu of a personality assessment we examined the Bible for mentor - mentee relationships. These relationships included the following:

Jethro Mentor - Moses Mentee (scripture: Exodus 18:1, 6-26 insert text from KJV)

Moses Mentor - Joshua Mentee (scripture: Exodus 17:8-10, 24:12-16, and 33: 8-11; Numbers 13: 16-17 and 27: 18-20 insert text)

Elijah Mentor - Elisha Mentee (scripture: Acts 9: 26-31, 11:19-26, 14:1-3)

In addition to the scripture that directly illustrates mentor relationships, mentoring entails more than merely passing on knowledge about God. It involves showing people how to love and serve God. As support for our committed service, we studied John 13:34-35; a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have loved one another.

In this text, Jesus is speaking to his Disciples, those who have traveled with him, and those who will deny him three times, and even the one who will set him up to be captured for prosecution. I believe that, based on biblical interpretation, Jesus realized that we had to do more than to love our neighbors as ourselves as we are commanded in Matthew 22:36-40 particularly

verse 39: And the second is like unto it, thou shalt love thy neighbor as thyself. I believe Jesus wants us to love like him showing grace and mercy to mentor and mentee alike.

With the scriptures in heart and mind, the training was tailored to *Raise the Dead to Mentor Lions*. In an effort to stop our bleeding, and to help our leading, we designed the curriculum for training.

CHAPTER 5

MENTOR TRAINING CURRICULUM

The curriculum for the Mentor training is designed to be delivered by employing the Socratic Method in which Collaboration and Demonstration methods are used. Using the Collaboration method, the men discuss a topic and share through research answers to questions or concerns. The Accountability Prayer Partner is a brother (peer) with whom we entered into an agreement during the retreat. The agreement was verbal with the understanding that our words reflect our integrity. The agreement calls for honesty, confidentiality, quick response and immediate access to one's Accountability Prayer Partner for prayer and ethical judgment. For example, if a prayer partner believed that he was subjected to temptation, and required assistance to talk through the process, and pray; he would call his prayer partner. Part of the Accountability mandate was to have enough courage to face whatever we were dealing with and trust the Lord God to help us through prayer.

I also wanted to counter the possible internal conflicts that the brothers may have through their own cognitive process, which dictates how they perceive themselves as well as others like them, especially the younger men (ages 18-24). The counter to this cognitive issue is to address the role that media has played in our development, particularly television.

One of the primary concerns that we wanted to address is trust.. Building trust started at the first retreat, held in September 2014, when we joined with APP (Accountability Prayer Partner). However, I wanted to counter the possible factors;

Psychological miseducation that may have occurred through T.V. and subtle social experiences that impact the overall self-esteem and social cognitive process (Banaji).

The fact is that most of the men learned some of their good qualities about manhood through T.V. role models. I would be remiss to not also recognize the negative impact that some television shows have on

a Black Man's self-esteem. Thus, to set the stage, we watch the DVD entitled, "What Black Men Think," directed by Janks Morton the first session after the retreat.

The cast is comprised of Taalam Acey, John McWhorter, Dr. Alvin F. Poussaint and Shelby Steele. The storyline for this one-hour and twenty-four-minute documentary states:

"Since the triumphs of the civil rights legislations of the early 1960's, havoc and discrimination has been wrecked on the Black Family with a specific devastation on the Black man. With myths and stereotypes of them..., the failed policy of the great society and modern era; black leadership abandoning tenets that held the community together during slavery, a new form of mental slavery is perpetuated an undeclared civil war in the Black community."

With fourteen brothers in my family room, sitting on couches, love seats, big chairs, folding chairs, and the floor, we ate pizza and took in this documentary that was produced in 2007. "What Black Men Think" posed and answered some questions about the perception of Black Men, especially young Black men ages 18-24.¹² These questions focused on what the Mentors and Mentees think about each other and themselves. The documentary helped to dispel some myths about the state of Black Men such as; there are more Black men in prison than college, HIV/AIDS is the number one killer of African Americans, and there are fewer Black males with a high school degree than without. One might question what such perceptions have relevance for a Mentor-Mentees relationship. My response to the possible question is - we don't want prejudice and other social or cultural issues to limit the mentors and mentees respect and hope for each other. From a Pastoral Counseling perspective, I do not want Mentors to put a ceiling on the mentees potential because of their misconceptions about the state of Black Men. This exercise reinforced the preaching series.

¹² Morton, Janks, "hat Black Men Think", Amazon Video, 2008.

The next workshop addressed how to deal with encounters with police officers. All of the Brothers including the two who are in law enforcement (both Det. Simons and P.D. Craig Wright, Jr.) had encounters with a police officer at some point in their lives. These encounters ranged from being stopped while driving for no apparent reason, or being questioned because they fit a description of a perpetrator, which frequently happens to be an African American between the age of 18-24, approximately 5'6" to 6'2". With the help of Det. Beth McKenzie, President of the Nassau County Police Gaurclian Association, African American male Police Officers presented a demonstration to address the issues of how to engage police. We also recognized the Chief of Police in the city of civility and fairness. The mentors are now able to instruct the mentees about how to safely encounter police in NYS. This workshop encouraged Bro. Warren Graham to continue the discussion with his own course of study in social work. Brother Graham gave permission to use his publication for this project, the following article from the Journal of Human Behavior in the Social Environment.



The death of Black males: The unmasking of cultural competence and oppressive practices in a micro-aggressive environment

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The death of Black males: The unmasking of cultural competence and oppressive practices in a micro-aggressive environment

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ABSTRACT

This conceptual article critically examines the relationship between cultural competence, oppressive practices, and micro-aggression within the field of social work and the larger community. The Council on Social Work Education requires that topics of race, power, privilege, and cultural competence be included in the graduate schools of social work it endorses. However, the impact of race, culture, class, and privilege in society and the work environment in the form of micro-aggression remains ignored within the human service field. African American males are most often the beneficiaries of services that social workers offer. In addition, they are often the recipient of these embedded messages, which are often witnessed in the form of police brutality, aggressive policing practices, and disproportionate arrest rates. This article presents some of the barriers social workers must be familiar with when addressing micro-aggression, cultural competence, and the impact of micro-aggression on oppression. Finally, recommendations for addressing micro-aggressions within the workplace and the field of social work are discussed.

KEYWORDS

Arrest rates; Black males;
cultural competence;
micro-aggressions

Introduction

There is a consensus amongst activist, research, and advocacy groups that substantial racial inconsistencies exist in the sentencing decisions of Black males in the U.S. Federal Court system (American Civil Liberties Union, 2014; National Research Council, 1983; Spohn, 2000; The Sentencing Project, 2000, 2014). These racial inconsistencies reflect that the sentences imposed on Black males are approximately 20% longer than those of their White male counterparts convicted of similar crimes (American Civil Liberties Union, 2014; Spohn, 2000; The Sentencing Project, 2000, 2014).

According to the National Association for the Advancement of Colored People (2015) Criminal Justice Fact sheet, African Americans constitute nearly 1 million of the total 2.3 million incarcerated populations with an incarceration rate nearly six times the rate of Whites. Together, African American and Hispanics make up 58% of all prisoners in 2008, even though African Americans and Hispanics make up approximately one quarter of the U.S. population.

A larger discussion about race relations must be held to provide a social and cultural context to how these numbers are truly reflected in the policies that govern all members of society. Overt and subtle forms of racism have progressed in the United States; moreover, it has seeped into many of our structural institutions such as law enforcement and the justice system. The disparity between how Whites and Blacks view racism speaks to how unaware many Whites are of how bias and discrimination have taken on an invisible nature that protects them from realizing their own involvement in the continuation of unintended racism toward people of color (Dovidio, Gaertner, Kawakami, & Hodson, 2002; Constantine & Sue, 2007). However, Black Americans view this in a different way, as racism is a

relentless reality that many naive Whites continue to respond with racial insensitivity, in the form of racial micro-aggressions (Sue et al., 2008). Link to reference needed The ignorance, whether intentional or not, is the underlying basis of power and privilege that manifests in an individual's ability to conceptualize race and race relations. The power differential that exists creates a barrier protecting Whites from having to understand or realize the reality of unequal systems that perpetuate bias and discrimination.

According to Swaine, Laughland, and Lartery (2015) Black Americans are more than twice as likely to be unarmed when killed during encounters with police. The authors found that 32% of Black people killed by police in 2015 were unarmed, as were 25% of Hispanic and Latino people, compared with 15% of White people killed. Black Americans make up 13% of the United States total population (United States Census Bureau, 2015); thus, these findings illustrate how disproportionately Black Americans are being killed by police.

These findings are in direct relationship with how the criminal justice system is viewed by many Black Americans when compared to their White counterparts. A study conducted by Newport (2014) for Gallup Review combined 2011–2014 data measuring Americans' confidence in law enforcement. Their results showed that 59% of Whites have a great deal or quite a lot of confidence in law enforcement, compared with 37% of Blacks. As it relates to race relations, the dichotomous relationship identified when engaging both Whites and Blacks continues to be problematic with the understanding that one group is privileged and the other attuned and hypersensitive to the racial landscape. As various communities across the country grapple with issues of police brutality, aggressive policing practices, disproportionate arrest rates, and rallies surrounding the aforementioned, this topic is of special importance for agents of change charged with advocating for social justice.

In "Can We Talk about Race?" Tatum (2007, p. 5) is quoted as saying, "the cultural images and messages that affirm the assumed superiority of whites and the assumed inferiority of people of color are like smog in the air. Sometimes it is so thick it is visible, other times, it is less apparent, but always, day in and day out, we are breathing it in." That specific quote is significant as it references the most powerful question in attempting to understand the complex dynamics of power, privilege, and oppression, whether we are socially allowed to discuss such a seemingly innocuous topic that has pervasively influenced race relations, self-esteem, and self-worth for millions of people. This lack of confidence and inability to discuss the dynamics of power, privilege, and oppression with law enforcement and the criminal justice system is also present in social services.

Social work and race relations

Critical thinking skills developed in graduate social work education, as it relates to cultural competence and anti-oppressive practices, often do not translate to professional practice in the field of social work. This can promulgate systems of power, privilege, and oppression that marginalize not only clients of color, but African American social workers as well. Social workers can be taught how to provide culturally competent services to marginalized populations and disenfranchised clients; however, often not conveyed in graduate school education is the perspective of the singular minority professional they may find sitting at a table among other social workers that do not look like them. More often, it is that person's perspective that is callously disregarded. The skill set necessary to tread those professional waters and boundaries is often ignored. We teach how to be culturally competent when we should be teaching how to sit with bias, while discussing its detrimental effect in practice. The African American social work experience can be best explained as being a convergence of professional values and ethics on a macro-level framed by the micro-aggressions on an individual level.

Micro-aggressions in social work practice

Racial micro-aggressions are defined as subtle insults directed toward people of color, often done unconsciously (Constantine & Sue, 2007; Solorzano, Ceja, & Yosso, 2000). Racial micro-

aggression can take the form of micro-assaults, micro-insults, and micro-invalidations (DeAngelis, 2009). Micro-assaults are conscious and intentional actions or slurs, such as ignoring a person of color's request in a restaurant. Micro-insults are verbal and nonverbal communications that are insensitive and demeaning of a person's identity or racial heritage. Micro-invalidations are communications that subtly exclude, negate, or nullify the thoughts or experiential reality of a person of color (DeAngelis, 2009). Like a cancer undetected, racial micro-aggressions erode the relationship among us, often morphing into blatant racism that is normalized, perpetuated, and reinforced systematically in the work place, as well as in law enforcement and community relations.

The impact of racial micro-aggression in social work practice can be detrimental to service provision and staff development. While there are several studies (Constantine, 2007; Constantine & Sue, 2007; Hernandez, Carranza, & Almeida, 2010; Sue et al., 2008) in counseling and psychology that focus on racial micro-aggressions, there is a dearth of research in social work on this issue. Nevertheless, micro-aggressions are indicated in social work practice on the micro- and macro-levels. The sheer definition of racial micro-aggressions being unconscious speaks to the need for continuous and vigilant training and supervision around this issue in all areas of social work beyond the education arena.

Racial micro-aggressions have significant implication in social work practice, which was confirmed in a study by Constantine (2007). The findings showed that the perceived racial micro-aggressions were negatively associated with African American clients' perceptions of the therapeutic working alliance and White therapists' general and multicultural counseling competence. Also, when a White therapist unconsciously enacted a form of racial micro-aggression, it negatively impacted the client more than if a nonprofessional enacted a micro-aggression. This issue speaks to the impact that racial micro-aggressions have on the working alliance and treatment success. The weakening of the working alliance may occur when Black clients perceive White counselors as biased or prejudice, which may lead to premature termination of the counseling relationships by these Black clients (Constantine, 2007). Additionally, the study showed that it precipitated the termination of services by African American clients. An unintended impact that was not covered in the study was that pervasive racial micro-aggressions perpetuated on Black and other racial minority groups lead to the avoidance of needed services predominately provided by White providers. Examples of racial micro-aggressions can be seen in a practitioner's personal experience.

Personal experience #1

The realization of how other professionals "see" me came alive while employed by a State's Office of Court Administration. In 2008, when originally scheduled for a day off, I received a phone call advising me that there was a work-related emergency that needed attending to. Riding my motorcycle at the time, and in the interest of expediency, I decided to ride to the courthouse as opposed to going home to change into more appropriate business attire. Understanding that a lack of transparency in treatment court proceedings could erroneously lead to the beginning of a termination of parental rights filing, it was prudent for continued ethical program development and client relations to address an escalating or unresolved issue.

Upon arriving and speaking with the court officers, to which I showed my secure work identification, I boarded the elevator toward my third floor office. I was met by a Support Magistrate I had spoken to daily for years, in part due to a common refrigerator and water cooler located right behind my desk in a common area shared with other Court staff.

I greeted the magistrate and was immediately rebuffed as she mumbled a response, shifted toward the farthest corner of the elevator and clutched her pocketbook tighter after shifting it to the arm furthest away from me. At the time I didn't have a name for what I was feeling in response to this behavior, and it wasn't really apparent to me that there was anything wrong with it in that moment, irrespective of how I felt.

The next day, when in full business attire and costume, the magistrate greeted me as warmly as she always had and stopped for brief conversation as she retrieved her lunch. I asked her if she was feeling ok, considering I had seen her, greeted her, and she was out of sorts with her response. She admitted never seeing me. It was then that I recognized that in professional settings, the same level of intentional invisibility that affects homeless persons may marginalize people of color. She hadn't recognized me out of "uniform" and only saw racial category.

Racial micro-aggression in various settings

Sue, Lin, Torino, Capodilupo, and Rivera (2009) identify that micro-aggressions "assail the mental health of recipients, create hostile climates, perpetuate stereotype threat, and create physical health problems, and lower productivity and problem solving abilities" (p. 183). These are real and significant threats to professional personas accustomed to being caretakers, counselors, and clinicians.

Racial micro-aggressions are also applicable to the relationship between law enforcement and the Black community, particularly young Black men. The encounter that many young Black men have with law enforcement is laden with racial micro-aggressions and perceived as even overt racism, thus perpetuating a relationship with the law enforcement community tainted with mistrust and fear. The difference between this relationship and the counseling relationship is that in the counseling relationship the Black client can terminate services; however, Black men cannot terminate their interactions with law enforcement. In fact, the power in the relationship lies with law enforcement and in scenarios where racial micro-aggressions or blatant racism occur; there is limited recourse for the Black person, specifically Black men.

The need to address racial micro-aggressions is pertinent to social work practice as well. For example, in a study conducted by Sue et al. (2008), Black participants reported several racial micro-aggression themes on the job, such as assumptions of intellectual inferiority and assumed superiority of White cultural values/communication styles. Many of these themes are prevalent in social work practice. There have been occasions in the authors' experience where well-meaning White social workers have attributed Black clients' struggles as intellectual deficits and masked these racial micro-aggressions in assessment terms such as "at risk," "vulnerable," and "learning issues," to justify what was tantamount to an assumption of intellectual inferiority. When White social workers are questioned further about the basis of their assessment, it is often centered around "intuition" or "past experience" working with said population.

Sue et al. (2008) recognizes that racial micro-aggression themes around cultural values/communication style support the personal experience below.

Personal experience #2

According to a Black manager, a Black candidate for hire in a midsized social service agency came in for an interview for a direct practice position. The Black candidate was recommended for a second interview with a White senior-level manager. After the second interview, the Black candidate was deemed not a good fit for the organization and client population. After further exploration, it was discovered that the White senior-level manager disqualified the candidate due to the candidate's communication style not being professional and attire not being a good match for the program and its clients. The candidate's communication style was described by the Black manager as being normal with the exception of a cadence and pitch common among some Blacks. The candidate's attire exuded pride in her heritage but still met the qualification of being professional. In an effort not to appear racially biased, the White senior-level manager told the Black manager to keep the candidate's resume on file but to continue interviewing other candidates in the interim. This personal account shows diversity within any organization does not exempt it from practicing racial micro-aggressions.

Racial micro-aggression assumptions in the environment

The assumption that Black cultural values and communication style is inferior (Constantine, 2007) is also noted in law enforcement and community relations. For example, the reaction that police have when seeing a group of young Black men socializing often carries an assumption that there is either a crime or gang-related activity in progress. When young Black men are stopped and inquire about why they are being detained, the natural cadence, pitch, and tone of communication is assumed to be of aggression, whereas it may simply be one of frustration, fear, or concern about being questioned; but a lack of cultural awareness of Black cultural values and communication often leads to an escalation of an incident that is often based in unconscious racial micro-aggressions or even aversive racism. This inability to understand or pay attention to Black communication style is evident in the Eric Gardner case when he was saying, "I can't breathe." The blatant ignoring of his request shows law enforcement's focus on detaining him or simply thinking he is lying, which speaks to racial micro-aggression and a disregard for the person being interacted with.

Racial micro-aggressions are pervasive and need to be focused on in social work practice and police-community relations. The current mood of the country indicates a need for intervention services that are built on collaboration by everyone. Racial micro-aggressions are not specific to White people, as there are many people of color who also perpetuate micro-aggressions, thus making this relevant and appropriate for everyone to be aware of.

Below are recommendations for addressing racial micro-aggression in social work and in police-community relations.

Recommendations for addressing racial micro-aggression in social work practice

- Decision-making professionals must engage in frank conversations about what race and ethnicity mean to them.
- Supervision needs to include these dynamics and perspectives to either increase self-awareness to truly promote environments of cultural and racial acceptance.
- Consortia, taskforces, committees, work groups, and group supervision must be formulated to the following: (1) acknowledging the difficulty discussing such topics and the potential vulnerability involved with admitting challenges and (2) routinely adding related topics and tangible examples of challenges for clients and workers as they relate to micro-aggressions, power, privilege, and oppression.
- Social Work School administrators must consider creating stand alone courses addressing issues of power, privilege, and oppression in addition to weaving the contents of the -isms throughout existing programs.
- Continuous training in racial micro-aggressions must be geared toward all practitioners, on all levels within human service organizations and the social work profession.
- Additional research within the social work arena must look at racial micro-aggression and other forms of racial micro-aggression in the work place to ascertain the prevalence rate and impact on Blacks and other minority groups.

Recommendations for addressing racial micro-aggression in law enforcement

- Law enforcement systems all over the country need to acknowledge that there is a significant pattern of racial micro-aggressions and possibly racism that is pervasive and detrimental in the policing of racial minority groups, particularly in the policing of Black men. This pattern of policing is divisive and does not ensure public safety but endangers the public as well as law enforcers.

- More emphasis must be placed on law enforcement representing and living in the community they serve. This will enhance community relations and change the negative perception of law enforcement in minority dominant communities.
- Law enforcement training needs to be ongoing and centered around cultural competence and being aware of racial micro-aggressions. There is a pattern of response/engagement with racial minority populations that involves aggressive and violent interaction that has led to numerous incidents involving the loss of Black lives.
- A national push for law enforcement personnel to wear body cameras must be in place, and all incidents should be reviewed for racial micro-aggressions on an ongoing basis.
- In the event where a law enforcement officer's interaction with any community is deemed or construed as displaying racial or any other form of micro-aggression, the law enforcement officer should receive additional training, supervision, and appropriate reprimand up to and including termination of employment. The law enforcement officer should also be monitored closely for a significant period after the additional training to verify change in attitude and behavior to prevent future incidents of racial micro-aggression.

As the social work profession continues to be the gatekeepers for social justice and community services, we have an ethical and social responsibility to the community at large to ensure social justice and equal access for all. Preparing social workers will undoubtedly alleviate racial tensions when communities are calling for leaders to bridge the gaps between racial divides, like those we are left with after the grand jury decisions of Eric Garner from Staten Island, New York, Mike Brown from Ferguson, Missouri, and Freddie Gray from Baltimore, Maryland.

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Resources and referrals was the topic of the third interactive workshop. The mentors were charged with making a list of agencies and services to which they could refer mentees. They include, but are not limited to the following in Nassau County:

- Human Rights Commission- (516)-571-3662 in the event you or a mentor believes that you have been discriminated against, in housing, employment, or other services.
- Civil Service Commission-via online to regularly review county job openings and exams for civil service jobs.
- Housing Assistance- (516)-572-1900 to address emergency housing and shelter needs.
- Social Services- (516)-227-8519 to address medical insurance and food stamp support.
- SUNY EOC – 516-489 8705 for GED, Higher education and career exploration.

We conducted mock referrals within the group. Using the concepts found in Boundaier, I wanted the Mentors to know how to explain to a *mentee* that they do not have all of the answers, but will work with them to obtain accurate and supportive information. Very often, Mentor and Minister serve, not because they attempt to do it all or be all for someone, which is exhausting and as Jethro told Moses; causes both parties to become weary. The resources also included detox treatment and a psychological crisis center. The next phase of training required a face-to-face meeting at a large round table where we reviewed our sermons and worked on our communication skills..

As we discussed the issues of racial profiling and the overwhelming evidence of a justice system which adversely impacts men of color, especially African American; I wanted to highlight ways in which the mentors might advise their mentees about addressing contributors to stereotypes, as we had discussed while viewing the documentary, “What Black Men Think”. The caricatures and critiques of

young black men include: the violent, drug involved, gangster, disrespectful, provocative, unsmiling, unfeeling, and untouchable thug.¹³

The Atlantic.com. Beyond the Stereotypical

Chris Johnson, co-producer of, “The Roof is on Fire” and “Question Bridge: Black Males” offers another perspective of these young black men. He states, “Consider another topic: a young man with baggy, low-riding pants. Chances are he has a beautiful mind. He could be a writer, a spoken-word poet, a future teacher or an engineer. Yet he lives under routine scrutiny because of his image. This scrutiny starts at an early age in the public school system; where black boys are often viewed as deviant and disrespectful for doing things that their other school mates do; however, they are called youthful and inquisitive. I believe that elementary school boy is seen as a soon-to-be predator rather than a soon-to-be scholar or someone who will contribute to society.

Therefore, a workshop had confronted what some call this self-fulfilling prophecy; in which, one is told that they will fail, go to jail, not graduate high school, never marry, never have long term employment, die of gun violence or contract a sexually transmitted disease and they, in turn, believe it.

Dealing with accountability, I provided insight on Anti-Bullying training for them. In this workshop, we identified micro-aggression which occurs within our own communities amongst peers. In addition, I covered Sexual Harassment and Sexual Assault.¹⁴

The M.O.C. allowed me to test this workshop internally before conducting it, along with additional material that I used for my student population at Nassau Community College. At the College, the training that I delivered included relevant college policies to the students who are traditionally in the 18-24 age group (majority of students).

¹³ What Black Men Think

¹⁴ Johnson, Chris, “The Roof is on Fire” and “Question Bridge: Black Males”

“Raising THE DEAD AND MENTORING LIONS”

Mentor Training Program

For

African American Christian Male Mentors

Mentoring Males Ages 18-24

RAISING THE DEAD - MENTORING LIONS

Introduction: This mentor training program is designed to assist churches, community organizations, and/or fraternal organizations to enhance mentoring a population of millennials who are often the forgotten population, especially if they are not affiliated with groups where constant support, guidance and network through mentoring is provided. The goal of this training is to provide the African American Christian Mentor with the tools that will enable him to: Mentor with the perspective of Jesus Christ; Assess and address their personal or emotional inhibitors, which have prevented them from serving as a volunteer mentor and continuing to provide instructions on how to break the ice and effectively communicate with mentees, help the mentor develop as an accountable and reliable mentor and encourage the mentor to further training by considering enrolling in NYTS for Masters in Youth Ministry, or encourage an interest in the proposed certificate in mentoring program at NYTS proposed by D.Min. Student, Reverend Craig J. Wright.

TRAINING

Devotion: Prayer-(Together)

“Father, in the name of Jesus, we pray and confess that the Spirit of the Lord shall rest upon the Mentoring Program of Calvary A.M.E. Church as we commit ourselves in raising the dead, so we who were once dead in our actions can effectively mentor lions, who are your young men in our community. Please bless us with the spirit of counsel, spirit of wisdom and understanding and the spirit of might, spirit of humility, and knowledge. We pray that as your spirit rests upon this mentoring program and every mentor trainee, that he will be quick of understanding because of you. Bless us to not be prejudiced, bless us to love, bless us to desire to help, to be ethical, constant and responsible, and help us Lord God to Re-Present you in all of our actions that we might lead the mentees and their family and friends to a relationship with you. In Jesus name we pray!”

Bible Reading Responsive-Judges 6:1-12

“RAISING THE DEAD AND MENTORING LIONS”

Song-“My Name is Victory”- Johnathan Nelson

I’ve got evidence

I’ve got confidence

I’m a conqueror

I know that I win

I know who I am

God wrote it in his plan for me

Oh, Oh-Oh, Oh, Oh

My Name is Victory

(Repeat Chorus)

God gave me authority

To conquer the enemy

He wrote in my destiny
And my name is victory
He said that I've overcome
I know I've already won
He wrote it in my destiny
That my name is victory
I know who I am; God wrote it in his plan for me
Ooh, oh, oh, oh, o, o, o, my name is victory
Ooh, oh, oh, oh, o, o, o, my name is victory

I. What Is Mentorship?

Mentorship is a personal developmental relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person. Mentorship can be structured through an organization or individual person through common community contact.

“RAISING THE DEAD AND MENTORING LIONS”

For example: a long-time home owner may adopt, as a mentee, a new homeowner who moves close by to advise him about basic home maintenance and repair, things with which the younger home owner may not be familiar. In turn, the younger neighbor may provide assistance to the experienced homeowner in areas such as technology or how to communicate effectively with his children or grandchildren. Therefore, in an effective mentor relationship, both parties share and enhance the others' knowledge and essential lives.

1. Side by Side: Mentoring in the Bible. Go to the attachment and take 7 minutes. Work in groups of two (2) and try to fill in as many blanks as possible.
2. Be prepared to share with larger groups.

II. Ice Breakers

1. Exercise-Go to someone whom you might know the least.

Take 3 minutes to talk about yourself, each person. (Groups will be randomly selected too) 5 minutes.

2. Do the telephone message in circle.
3. Engage someone who applies 5-10 minutes not to want to be bothered.

(Role Play)

- A. Why?
- B. How to engage him?
- C. What is your reaction?

4. Know what I'm saying? Nah! 3 minutes.

III. Group Discussion- Who should benefit from a mentor? (5-10 minutes)

IV. Sermon Discussion

1. Ezekiel 37:3-4 "Speak to these Bones"
2. Judges 6:2 "Where are you man?"
3. Job 14:13 "What are you hiding in the ground?"
4. Genesis 45:5-4 "I ain't mad at you?"
5. Jonah 1:1-3 "Who is your Nineveh?"
6. Samuel 17:39 "Your stuff is good enough"

The Mentor training enumerated the mentor's expectations by identifying and reinforcing what the mentor is not. As found in Be A Mentor Inc.;¹⁵ Mentors do not have the following relationship to the Mentee: Parent, Counselor, Social Worker, Pastor, Banker/Lender. However, the mentor will embody

¹⁵ _____, "Be A Mentor, Inc." Training Guide,
<https://www.google.com/?ion=1&espv=2#q=be%20a%20mentor%20inc>

many traits of most of the positions mentioned. The Mentee can expect the mentor to listen, nurture, and support and advise.

While the Be A Mentor, Inc. training guide is geared for mentoring (ages 12-18), its concept and approach, when modified, can be used as a template to address the young adult. Therefore, we cover academic/career support, role modeling, attention, concern, and accountability. Academic/career support focuses on keeping the young man in school and/or on his job. The mentor will help them to obtain support to graduate, to evaluate choices that impact their educational goals or employment and direct them to appropriate resources. As a role model, the Mentor will share his own actions, experiences and values that offer the young man the best chances for success.

CHAPTER 6

Curricular Proposal Certificate in Discipleship Mentoring In New York Theological Seminary

The purpose of this proposed curriculum is to provide certification for those who desire to serve the church or community as Christian mentors, certified with basic knowledge which will ensure that there is a commitment to sustain the integrity of the respective mentor program. The curriculum is also designed to encourage those who have been out of school or do not possess a college education, to “*Deep* their feet into school” by pursuing this certificate program. In addition, while the project focuses on Male Mentor, the certificate in mentoring must be applicable for both men and women mentors to mentor younger men and/or women (boys/girls). Therefore, the following course or level recommended to consideration or elective:

Ministries to Young Men-NYTS CM-8 Four Credit course that will train the mentor or minister how to reach/preach and mentor to help mentor young men of all ages.

Text Books: Why Men Hate Going to Church Murrow, David, Nelson, Thomas

As Iron Sharpens Iron: “Building Character in a Mentoring Relationship”
Hendricks & Hendricks.

Mentor Like Jesus Campbell, Resi, Chancy, Richard.

Requirement; While reading the text, if the request of the proposal to consider the credits earned in the certificate to be transferable into NYTS Certificate of Ministry, Masters In Youth Ministry Programs.

NYTS Letter of Intent for New Course.

Certificate of Mentoring

Degree Program Certificate

Required

Introduction to Theological Education -3 credits

Theology and Urban Youth Ministry-3 credits

Youth and Family Ministries-3 credits

Youth Church and Crisis-3 credits

Elective

Youth Church and Pedagogy-3 credits

Psychology of Adolescence-3 credits

Human Sexuality and Faith Communities-3 credits

Foundations of Youth-3 credits

Certificate of Mentoring

Required 18 Credits

Introduction to Theological Education (2) - NYTS/CM 1

Foundation of Youth & Young Adult Ministry (4) –CM 2

Youth Church and Crisis (4) -CM 3

First Testament (4) CM- 3

Second Testament (4) CM-4

Electives

Psychology of Adolescence NYTS CM 5

Theology and Urban Youth Ministry NYTS CM 6

Pastoral Cue with Urban Youth NYTS CM 7

*Also required 30 days field supervision

Enrollees must have a signed recommendation for the admittance into the program.

It is recommended that persons who hold a B.A. Degree in the related social sciences, such as Intro to Psychology or Sociology, Youth & Criminal Justice, or a M.Ed or other Masters in Human Development or Counseling May transfer CM 3, 5, 7.

A Certificate in Ministry student must interview an active mentor and a current mentee. The interview must cover one of the following topics; current challenges facing mentors, current challenges that mentees are facing. The interview may involve using cell phone, face time, or via email media (ie. Facebook, Instagram) however, both Mentor and Mentee or Mentee's parent must sign a release form that approves the interview and its publication.

Ministry/Mentees Young Women

NYTS CM-9

For credit course that will help train the mentor or girls/young ladies minister how to reach/preach mentor and minister to this current generation.

Becoming A Woman of Influence:

“Making a Lasting Impact on Others”

Kent, Carol

Spiritual Sisterhood: “Mentoring for Women of Color”

Osaisbovo, Rebecca

Mentor Like Jesus (repeated)

The course has the same requirement as the male mentoring cause. It may be offered in person, at an off campus site. Calvary A.M.E. Church is recommended as the venue, and Pastor Craig Wright the trainer. The course will meet once per week on Tuesday for one hour. The following individuals have expressed interest in taking the course.

Jason Lee, Youth Minister Calvary A.M.E. Church

Jason Smith Men's Merder Calvary A.M.E. Church

Rev. Rojon William, Pastor 1st Baptist Church, Glen Clove

Bis. Rodney Jackson, Salem Baptist Church, Glen Clove

Bis. Joesph Tolbuert, Mentor Calvary A.M.E. Church

Evng. Miguel Richards, Calvary A.M.E. Church

Evng. Claudette Bryan, Calvary A.M.E. Church

Rev. Jerry Turner, Pastor Salom Baptist Church

Det. Brian Sentor, Glen Clove Police Dept.

Rv. Alfred Evan, Calvary A.M.E. Church

It is also in the interest of this project to allow this course to substitute as course requirements Evangelist who are licensed in the First Episcopal Deslural of the African Methodist Episcopal Church. Therefore, once a curriculum is offered with appropriate modifications from NYTS, I will meet with the Rev. Sr. Gregory G. Grove, Choir of The Board Examines of the First Episcopal District. The Board of Examiners recommends the courses and credentials for the ministry. Time is of the essence, because the Fiftieth Quadrennial Session of The General Conference of the A.M.E. Church will be held July 6-13, 2016 in Philadelphia PA. During the General Conference and for the Church Discipline (By-laws), It is

my desire to have the First Episcopal Districts approval of the course to be accepted nationally at the Quadrennial.

CHAPTER 7

IMPACT

The Mentor Training Project will remain a part of Calvary AME Church and the City of Glen Cove. With the goal of having a class of at least thirty-five men from the Church and Civic/Social Community, we were able to research more than fifty per cent (18) of the targeted first class. In hindsight, I may have projected by adhering to the recommended recruitment guide as spelled out the Mentor training guide.

The Recruitment Guide recommend reaching out to church's volunteer organization, like Firefighter, colleges, universities, fraternal organization, police officers, and companies (ensure, banks, department stores). Going forward, we will certainly explore ways to have a greater impact in our GAM (Geographic Area of Ministry). For 2016, the Mentor Training guided the following Mentor Mentee Relationships:

<u>Mentor</u>	<u>Mentee</u>
Bro. Kevin Whalum	Not Assigned
Bro Kevin Wright	Bro Victor Moore
Bro. David Hubbard	Bro Daniel Duke
Bro. Jason Lee	Bro. Juavon Steward
Bro. Robert Meeks	Bro. Christopher Norwood
Bro. Jonathan Newton, Co - Mentor	
Bro. Tyrone Breadfor	William Belium
Bro. Joseph Tolbert	Troy Tillman
Bro. Jason Smith	Christopher Wright
Bro. Eric Wingate	Shawn Weir
Bro. Thierry Thesnday Theastus	Bryan Gere
Bro. Lester Moore	Bro Shomak Newson
Bro Craig Wright, II	Bro. Frank Smith
Bro. Rodney Jackson	Bro. Clovis Brown
Rev. Bro. Joshua Coz	Shyeil Thompson

While we were off to an ambitious start with mentor assignment and agreement (Appendix B) a unique thing called life occurred throughout the M.D.C. The following is a summary content analysis of

the program. I'd like to call this portion of the report, mentors transitions, they're awaking. Brother Kevin Whaley a lefty, one-year-old men, currently on disability after recent knee surgery. Perceptual fully in training and recently joined Calvary AME Church as a member. Bro. Whaley believes the training was helpful for him personally, but would rather help out in groups as opposed to one-on-one mentoring. Brother Kevin Wright - Ester to review and function as a mentor. Brother Wright is addressing a financial conflict with his wife regarding an inherited home/mortgage that he wants, and his wife wishes to downsize. Brother Wright has fourteen siblings throughout the country, while his wife has two. Brother Wright hosted a M.D.C. barbecue over the summer. They currently maintain the inherited house, which is under construction and their apartment in Queens. As husband and wife, they are very active in the overall church ministry at Calvary, including the mentoring program, but don't agree on the house. As pastor I have met with them and have referred them to a financial planner and marriage counselor. They have gone to both, yet no immediate resolution is yielded. Brother Wright's Mentee, Victor Moore, lost his job as a result of an on-the-job drinking problem and, subsequently, was asked to leave his cousin's home where he was residing. Soon after, Victor's mentor helped him to secure employment in the catering business; shortly after he obtained references from his mentor and me to gain a more stable position. He sustained success in this position until he went on a long weekend binge. Victor is now with family in Florida. Brother Wright is poised to take on a new mentee.

Bro. David Hubbard, is mentor to Daniel Duke. David, who has exploited his training, has learned to reach out to less ambitious or at risk young men and is eager to guide Daniel (Danny) to complete studies that will enable him to pass his G.E.D exam and, subsequently, to find employment. Danny and his mother recently acquired permanent housing in Glen Cove. During the entire training period, Danny resided in a shelter for men in Roosevelt, Freeport, and West Hempstead, and his mother in a homeless shelter in Uniondale. At the inception of the project they rented a home in Hempstead and were facing eviction for non-payment of rent. Brother David and Brother Danny agree that while David is the

primary mentor, Danny prefers the group mentor module, where we come together to share our concerns and resolve issues collectively. Bro. Jason A. Lee is a trained architect, who is in the process of taking his last in a series of exams required to earn his New York State architect's license. In July of 2015 he was married; he and his new wife reside in a community located forty minutes east of Glen Cove. Jason was my mentee prior to the program. His father is a pharmacist and Pastor of a C.O.G.I.C (Church of God in Christ) Congregation in their home town, Buffalo, New York, and his mother is a recently retired school teacher. Jason uses his mentor training to mentor Juan Stewart. Juan is the church's drummer and has the capacity to challenge all rules and logic for he is repeating the 12th grade for the 2nd time, due to unacceptable behavior and poor attendance. Jason and the MDC are working with 19-year-old Juan to guide him in preparations to join the US Navy, or Automotive trade school after his June 2016 graduation.

Robert Meek, is the church musician, Meek's class runs and operates a sound studio. He has helped several gospel artists to produce their music. While Robert is a period musician, he fully participates in the church ministry as a worshipper and tither. His mentee is Christopher Norwood, a 21-year musician who was enrolled in Nassau Community College for a short while. Christopher works as a security guard and substitute musician for local churches. At the recommendation of Robert Meeks, he has increased his musical assignments at regional churches. Christopher Norwood grew up in foster Care and was adopted by a loving Christian mother. Robert is married and has one son.

Brother Jonathan Newton is a 55-year-old man, a member of First Baptist Church in Glen Cove. Brother Newton is married, has been sober for 19 years and is now working on his GED, now that he is retired. Brother Newton wants to co-mentor with someone, but realizes that he has a great deal of information to share with younger brothers, especially about substance abuse awareness and prevention, and staying in school - high school and college. He is Davin Plumer's co-mentor. Davin is a 20-year-old scholar who dropped out of St. John's University. He lost his mother to illness three years ago and

lost his father to heart disease that stemmed from substance abuse 8 years ago. Davin resides with his maternal grandmother in Glen Cove and maintains very close ties with his father's family in Oxen Hill, Maryland. We are working with Davin to return to a public University that is comparable to St. John's for Business, so that he will be able to use the full support of state and federal financial aid to complete his education.

Tyrone Bradford is an associate member of Calvary AME Church. He is a single father who, with the help of his grandmother, is raising a three-year-old son. Tyrone is an avid athlete who was once scouted by the NFL, but lost possible offers due to an injury he sustained while playing recreational flag football. Tyrone is a 31-year-old man with 60 college credits, and is currently being processed for employment as a New York City Corrections Officer. He is mentor to William Belium, who is an 18-year-old senior at Glen Cove High School. William is a star football player at the high school and is on the honor roll. He is the oldest of four children, and the only son. He resides with his mother, father (step-father) and three younger sisters in the church parsonage as tenants. We are working with William to gain admission to SUNY Stony Brook and/or SUNY Cortland. Throughout the development of the project, we assisted Tyrone throughout his child custody battle. It was our belief that he could provide a safer, nurturing, healthy and supportive home for his son. The family court of NY and VA concurred and granted him custody.

Joseph Tolbert II, is a 62-year-old veteran and retiree of the US Post Office. He earned an Associates degree in Liberal Arts, has been married for 38 years and has two children, a son and daughter. His son Joseph III works in housekeeping in Glen Cove Hospital and his daughter is a medical doctor employed in Brooklyn as an emergency room attending physician. Joseph's wife is secretary for the Glen Cove Boys and Girls Club. Joseph recently became a grandfather and devotes his time to his family and church. He was co-mentee to Bro. Troy Tillman. Troy is a 22 year-old high school graduate who is man of the house, to his mother, younger sister, and her son Chris (his nephew).

Troy is comfortable with group sessions; he attends regular church services and services for men, but is not receptive to ongoing mentoring.

Brother Jason Smith, is a young army veteran and recent college graduate. He is employed by the Department of Social Services. His undergraduate degree is from Nyack College with a concentration in Pastoral care. Jason was assigned to Christopher J. Wright who is a freshman at Nyack College majoring in Music and psychology. Christopher is a Pastor's son (my son) who is discovering himself and girls of every national origin and race. Christopher demonstrates peer leadership skills as a young Christian male, while maintaining his social life as an all night gamer (video game player). He has also been accosted by both my wife and me in different areas of our home with two different female friends in compromised positions. Chris is not completely happy living on his campus in Nyack and is exploring possible transfer to SUNY Purchase, Queens College, or Five Towns College. His Mentor, Jason was licensed to preach in the A.M.E. Church and shortly after became ill with a skin condition which has caused him to question his calling and faith. We continue to support Bro. Smith as much as possible with the U.A. hospital and prayer. He has requested to be considered inactive until further notice. Jason has never met his father and was sent away to Job Corps in Oklahoma when he was 15 years old. He acknowledges that he goes into a one man "foxhole" whenever he faces a major challenge. Christopher agreed to be re-assigned to Bro. Kevin Wright.

Brother Eric Wingate, is the Executive Director of Glen Cove Housing Authority and a N4S Licensed Private Investigator. Eric is an associate member of Calvary A.M.E. Church. There are a few members of the church who are residents of the housing authority and, in order to maintain a distance from his tenants, Eric attends a church in Hempstead where he resides. His mentees are Bros. Shawn Weir and Davin Plumer. During the planning and implementation stages of the program, Shawn was a student at SUNY College of Old Westbury, majoring in business. Shawn was raised by his mother; he currently maintains a good rotation with his father. Shawn, 21 years of age, recently transferred to

Delaware State University where he already has several credits and will have some physical distance from assumed family obligations in NYC. While he is physically not with us, we maintain regular contact via Face book and texting. His mentor was instrumental in helping him to make a healthy choice. We are currently helping Shawn with his application to become a resident assistant, which will provide him relief for room and board fees. Shawn expressed his appreciation for the program, saying that, prior to joining, he felt alone without support. He has petitioned membership into Phi Beta Sigma Fraternity Inc. partly because of its participation in the program.

Brother Thierry Theaters is a career counselor for a college and President of the Long Island Alumni Chapter (MC Delta Sigma) of Phi Beta Sigma Fraternity. Brother Leslie Moore was the worshipful master of Dorie Loebe No. 53 in Hempstead N.Y. during the planning and inception of this project. He is the author of a state grant that was awarded to the lodge, purposed to start a mentor project through its knights of Pythias program for young men who have not reached lawful Masonic age (too young to become masons). Currently boys 12 to 18 years of age are eligible in NYC. Bro. Moore (Post Master Moore) wished to include mentoring as part of the training. He is assigned to Bro. Shameak Newsome, age 22. Shameak is a member of M.O.C. and Calvary, he currently attends Nassau Community College (NCC) where he was a member of my Black Male Initiative Mentoring Program. He opted out after the death of his grandmother two years ago, and has since provided support to his mother and younger brother. Recently, we helped him to apply for financial aid so that he can return to college in the fall of 2016. He has registered for classes and we will donate text books before his first day of class.

Bro. Craig Wright II is a twenty-five-year-old husband, and father to a six-month old son. He married his college sweet heart in May 2015; they became parents in September 2015, making my wife and me grandparents. Craig II works as a Police Officer with the NYPD and is assigned to Brother Frank Smith as his mentor. Frank is 22 years old and has a B.A. in criminal Justice, like Craig II. Frank

is being processed (Investigated) for employment with NYPD. They are both members of Calvary A.M.E. Church and Phi Beta Sigma Fraternity.

Brother Rodney Jackson is a 36-year-old construction worker and a member of Salem Baptist Church of Glen Cove. I attempted to match him with Brother Dyshawn Fowler, a 22-year-old from Glen Cove. However, Bro. Fowler has had inconsistent attendance after completing probation mandated community service.¹⁶ Bro. Rodney has requested that I conduct additional training so other men can learn how to connect with the younger brothers in the community.

Brother Joshua Cox, a 26-year-old retail manager, relocated with his employer to upstate New York. He was assigned initially to Brother Shaquel Thompson, who has not attended meetings since a family dispute erupted over missing funds that he had put aside to open an internet cafe in Grenada, West Indies. He stays in touch with me via Face book and text and, will routinely attend church on first Sunday, which is communion Sunday. Fortunately, the college of his choice has accepted him and he will attend in the fall.

If we are to measure the impact of the Mentor Training, we must consider how the lives of the Mentors or Mentees would have been different without the program. The goal was to awaken men and equip them with the skills to establish and maintain a mentor relationship with the younger men. This is important because it is training, not a course in which a philosophy theory or science is taught, the training needed to employ what is known as short cuts to behavior modification. The short cuts to behavior modification are: role modeling, instruction and situational inducement. The short cuts are often designed and used in the military and paramilitary to train new recruits; colleges and universities use it also to teach new undergraduate or graduate students how to study effectively for a specific subject. The short cuts for this program can be illustrated below:

I believe this program provided and will continue to provide degrees of support to potential

¹⁶ _____ US DOJ Second Chance Act.

mentors and mentees alike. A testament to the program is the request (demand) for the following:

1. M.O.C. Mentors will provide a college exploration seminar at Calvary A.M.E. Church with the Glen Cove Alumni for Grads on April 2,2016.
2. Pastor Roger C. Williams of First Baptist Church Of Glen Cove has requested that we repeat the training and has assured us that he will help to recruit more men from the community.
3. The Men of Calvary have suggested services/projects that we should do together to help promote the program. These services projects include:
 - Job Fairs and Résumé - Interview Prep.
 - Health Fairs
 - GED Prep Clinics
 - Workshops on African Presence in the Bible
 - Continue Police Engagement Seminars, advise young men of color how to deal with encounters with the police
 - Financial Planning 101. Teach members of community basic budget skills and encourage priority spending (Invest vs. Spend)
 - Nutrition for us and holistic prevention
 - Bystanders training to teach how to address issues of micro aggression

An additional testament to the program is the request from the young women and mothers to start a women mentoring program. As a result of this program, Calvary A.M.E. Church will be partnering with the Long Island Interfaith Nutrition program, to provide another venue for meals during the day and time slots when other Glen Cove venues are not in service. This is a project that was presented by Brother Joseph Tolbert and Brother Troy Tillman. Another Brother who joined in the training halfway through the program has requested that Calvary serve as a Narcotics Anonymous site on a day in which

there are no other activities in Glen Cove. Brother Eric Owens will work with me to partner with EAC of Long Island to coordinate this once per week meeting.

CHAPTER 8

MINISTERIAL COMPETENCIES

The Journey of developing the Mentor Training program was an engaging experience for me and for the brothers who participated. What made it amazing is that brothers (Men) came to the house of worship without negotiating time for a televised football or basketball game; one even adjusted his golf schedule. For me, it was great to be able to engage in post worship service dialogue with other men who were (are) eager to please God, serve God, worship God, and learn about God. When I shared the Ministerial Competencies self Assessment with my Site Team and asked them to answer the competency questions about me, I was very uncomfortable with the responses that I received from them. In all fifteen areas of ministerial competencies self assessment, I believe they were too generous, probably because of their excitement about their participation in the project to be totally objective and constructively critical.

The fifteen areas of assessment as provided by New York Theological summary are as follows:

Theologian- A theologian engages actively in biblical study and theological reflection in the context of the contemporary world, in an effort to become a learning and growing person who interprets the Word in a particular time and place

Preacher- Using appropriate language and diction and with effective delivery, a preacher presents researched, organized, well-prepared, biblically-based and Spirit-filled sermons that are relevant and challenging to the listener's daily life and discipleship.

Worship Leader- A worship leader is responsible for structured or formal aspects of worship--- its sacraments or ordinances, its variety of rites, its worship arts. The leader presents the sacraments or ordinances as a living sign of God's presence, with meaningful confession, prayer and praise. He or she is able to plan and lead a variety of worship opportunities, reflecting the traditions and commitments of

the local church or synagogue, involving him or herself in the spirit of the liturgy or ceremony, and facilitating worship on the part of the whole community of God.

Prophetic Agent- Prophecy in the Bible is more than a matter of ecstatic speech uttered through the power of the Spirit (although it is this), and much more than merely telling the future (although it certainly has a strong eschatological dimension). A prophet is one who does not “foretell” so much as “forth-tell” the truth. As a prophet, a minister speaks the truth in love, communicates an awareness of social injustices, and sensitizes others to spiritual and ethical implications of various structures and practices in the church/synagogue and in the wider society.

Leader- A leader is one who creates an environment in which the gifts of the Spirit may flourish. She or he is effective in empowering others to realize their own calling or gifts, and facilitates opportunities in which others can flourish. Such a person is characterized by a willingness to listen and respond, the capacity to take the initiative when appropriate, the ability to delegate responsibility to capable people, and the sensitivity to share resources,

Religious Educator- A religious educator challenges the hearer to discover new resources within her or him and others. He or she invites others to a new and more spiritually-enlightened consciousness about self and society. With creativity and courage, he or she prompts us to ask new questions and work toward healing, reconciliation, and justice. Such a challenge elicits personal growth in the gifts of the spirit, which in turn overflow into the life of the community.

Counselor- The effectiveness of any form of pastoral counseling is always contingent on the pastor or rabbi. To the degree that she or he is open, genuine, free, self-accepting and growing, she or he will foster these qualities in others. Whatever model or theory one chooses to guide one’s pastoral counseling, it is imperative that the minister be capable of establishing creative relationships that can help others become more whole. Fundamentally, the pastoral counselor should be molded in the tradition of shepherding with an accent on four functions: healing, sustaining, guiding, and reconciling.

In doing so, he or she has the privilege of walking with others on their inner journey toward wholeness.

Pastor- One of the most common images or models of ministerial leadership in both Christian and Jewish traditions is that of the pastor, or shepherd. It is a model of ministry that derives directly from God. Psalm 23 tells us that the Lord is our Shepherd. In the pages of the Second Testament, Jesus appropriated this image to describe his own method of ministry and leadership. One of the earliest and most enduring images in Christian art is of Jesus, the Good Shepherd.

Spiritual Leader- Ministers are spiritual leaders of the community. As such, they are expected to be able to communicate effectively to others spiritual presence and power. To do so, however they must first be themselves grounded in spiritual disciplines, and regularly exercising personal spiritual practices.

Ecumenist- “Ecumenical” comes from the Greek word meaning the entire inhabited world. An ecumenist is one who ministers effectively in a global context, paying attention to the twin imperatives of unity and mission, encouraging interfaith dialogue and understanding, and seeking to engage in activities that promote the peace or well-being of the city.

Witness or Evangelist- Ministry entails proclaiming the “evangel” or good news in a variety of ways, many of them non-verbally as well as verbally. In doing so they seek to extend the fundamental message of faith beyond the immediate boundaries of their own religious community. Such activities need to be judged as to whether they are good news not just by those who are the insiders of a particular faith tradition, but by those who are on the outside as well. When carried out effectively, the witness that is made is truly experienced as life-giving by all who are engaged.

Administrator- An administrator is able to define and analyze a task or problem succinctly and clearly, establish concrete and realistic goals, develop strategies which flow out of these goals and initiate a clear process of evaluation. You communicate a sense of mission which sees each task as part of the whole life of the congregation and establishes a collegial environment in which the gifts of others are expressed. Through it all, there is a precision, accuracy, organization and purpose. One senses that time

is well spent, that efforts are not duplicated, and that efficiency is balanced against other competing factors.

Professional- The professionalism of ministry is often lamented, but understood properly the minister as professional is one who realizes excellence in his or her calling. Among the skills that under gird the performance of ministry, those of the professional cannot be discounted.

Financial Management- Increasingly and understanding of fiscal matters is vital to the successful implementation and sustenance of any ministry. It is important to have a general exposure of basic financial terms.

As a theologian, I don't think that I could ever stop learning. If finances would allow, I would pursue another degree specifically a D.Ph. Th.D or a PhD. While I have completed the New York Annual Conference five year preachers institute, and the cause of study toward the M.Div from the New York Site of Virginia University of Lynchburg under Rev. Dr. Phillip Elliot, I'd like to re-introduce the African Presence in the Bible by researching some of the southern and west African churches Pre-trans Atlantic salvers particularly the churches of Lalibela of Ethiopia. The goal of this course of study is similar to one of the over arching goals in the Mentor Program, which is to show young people of color that God is theirs and they belong to the Lord God as does every one of every nation. In the interim I will continue to study the scripture and develop my Biblical Interpretation skills.

The preacher part of my ministry is my favorite. Preaching is not limited to the African Methodist Episcopal Church, however, through our connectional denomination, I am routinely exposed to great preachers from whom I can learn. These great women and men preachers are not always A.M.E. preachers, rather visiting preachers at A.M.E. Church conferences and meetings. A Common lie that many A.M.E. Lay Leaders and ministers would say about our institution is that A.M.E. (African Methodist Episcopal) also stands for; Always Meeting and Eating because every conference year pastors, Ministers and Lay Leaders must attend Annual Conference for their respective state or region,

planning meetings in June for their respective Episcopal District, Christian Education Congress in July District wide, Fall Convocation District wide in November, and Founders Day in February. Each conference convenes for three to four days and always has an evening service where nationally recognized preachers, who are gifted at waxing well the Word of God. I believe that I am getting there with God's help. It is my desire to be the sought after preacher that most who hear a sermon would say, in response to the preaching, what must I do to be saved, and what can I offer to help this ministry. In addition to the conferences sponsored by the A.M.E. church, I seek continued learning from the Samuel Dewitt Proctor Conference which I alternate annually with the Hampton Preachers Conference. I also attend all or parts of the Preaching with Power Conference of the Lutheran Theological Seminary's Urban Preaching Institute. Recently I have been invited to attend a Diversity Preaching Conference at Princeton, however my two full time jobs, Pastor and College Administer, along with this project does not permit me to get away.

I have my own preaching style and rhythm, however I like to observe other preachers' homiletic styles and timing. My own school, New York Theological Seminary provides a fountain of opportunity to see various preaching styles which help continue my learning. I am committed to bring the scripture text in to applicable context, by looking at the World behind the text (pre-text) and preaching hope through Christ Jesus.

As a worship leader, I get the atmosphere for worship. No matter the physical venue, the atmosphere for worship is set with love, faith, thanksgiving, and boldness. Annually, my church hosts a back to school fair which is like a mini carnival on the church grounds, or in the public housing parking lot. (See appendix F picture) I incorporate and invite everyone to participate, and there is inevitably a move of the Holy Spirit which frees us to worship.

I believe that I am a Prophetic Agent who the Lord God uses to address several recent and current issues. Since the 2012 death of Trayvon Martin, and the not guilty verdict or determination from the

jury of the person who took his life (G.Zimmerman) just five months later in July of 2013, I have served as the Minister of Social & Civil Action for the Jamaica/Long Island District of the A.M.E. Church. I am a liberation Theologist who faithfully speaks the truth, in love, about local and international issues. I am also blessed to have similar responsibilities in my secular job as Associate Vice President of Equity Inclusion, Affirmative Action, and ADA/504 & Title IX Office for a community college with twenty-two thousand students and over three hundred faculty and staff. Please see the attached footage/Pictures:

-Prayer Visual facilitated/hosted at Greater Allen Cathedral in the wake of the shooting at Emmanuel A.M.E. Church in Charleston S.C.. If I did nothing, I believe I would have lost some of the Mentors.

-Picture at Hempstead N.Y. prayer visual and community rally after the judgment on Eric Garner who died while being arrested by NYPD. While I agree that Garner should not resisted arrest, the punishment did not fit the crime.

I never labelled myself a leader, it just appears that every time I turn around someone is following me, and therefore I endeavor to walk right. Almost thirteen years ago today (February 20,2016), my President Elder Rev. Vernon I. Lowe called me on my cell phone. He asked me if I would leave my home church for a quarter (four months) to serve as interim Pastor at bethel A.M.E. Church in Cocksackie. I gladly accepted the four-month opportunity. At the end of this period, the Bishop (late Bishop Gregory K. Ming) said at the Western New York Annual Conference, a few things about my temporary service; "If it ain't broke, why try to fix it". Immediately I prayed, and reflected on being a high school student council President, Cheyney University Student Trustee for the Board Of Trustees, Dean of Student and Vice President for Student Affairs. I reflected on my heroes then, and mentor in the ministry, and then I re-read the A.M.E. Book of Discipline, which is our church polity. I read books such as, Jesus my C.E.O. by Laurie Jones, Caring for the Flock by David L. Larson, How Shall They Hear by Samuel D. Proctor, the Pastor's Manual of the A.M.E. Church, and spent a lot of time speaking and observing my two mentors; The Rev. Reginald Tuggle, Pastor Memorial Presbyterian Church of

Roosevelt, N.Y. and the Rev Calvin O. Butts III, Pastor of Abyssinian Baptist Church and my supervisor (President) while I served as Dean and Vice President of Student Affairs at State University of New York (SUNY) at Old Westbury.

Since the inception of this project, I have enhanced my one developmental area, which is my ability to give constructive feedback effectively. Often times I help people walk through their own process so they can see clearly how they obtain an undesirable result. This approach is helpful with volunteers, who essentially pay your salary or stipend.

While I like to try and to serve as a religion educator, time does not permit me to serve as I'd like, or more importantly, as my congregation needs. I can design curriculums for the various cohorts that need different subjects at different speeds, such as women's ministry which would benefit from a course in womanist theology in the spirit of liberation theology. To help me fill my own gap, I partnered with the Reverend Jequilen Lynch, who serves as the Pastor of Salem A.M.E. Church in Roslyn, NY. Reverend Lynch, at my request, has teamed up with my wife to grow the women's ministry and I work with the men at her church. I believe that, working on a college campus as an administrator, and occasionally professor, has helped me to link my theological study to academic engagement; which results in biblical engagement. My strongest skill is that of managing other religious educators.

My competencies as a counselor, in the position of a non-license or certified clinician are adequate. I attempt to avoid public transportation because, whenever I take a train or plane, someone finds me and shares their life story or struggles with me. I agree with my site team, who comment that I am very approachable, committed, and helping others. I am otherwise astute enough to call upon my wife, who is a licensed therapist, or refer someone to counseling when the issues are greater than those that require a meeting with the Pastor. As a result of working on a college campus for many years, the lion share of, which I supervised public safety, counseling services, student health and residence life, I

have a hands-on understanding about certain cases of adult and student crisis and knowledge of how to address them proactively. Furthermore, I have a good understanding of how the news items can trigger the emotions of members in my congregation. Throughout this journey, my church has seen more deaths as to car accidents, illnesses, drug overdoses, and murder that have impacted our church community.

In the DSM-5 C Diagnostic and Statistical Manual of Mental Disorders Bereavement is listed as a medical/mental disorder. I must be aware of this situation in order to review requests for and decide reasonable accommodations from faculty, staff or students. Moreover, as I observe my congregation, they view me from the pew. This year we engaged a grief counselor who held a series of bereavement support group meetings at the church. The Lord God truly helps me and my ministry to the church. I have recently reinstated what I call, "How Are We Doings" meetings. "How Are We Doings" are meetings that we hold fifteen minutes after church services with individual members. These meetings give me an opportunity to inquire about their needs from me and/or the church, or is there something that they would like to share with me. I do this to make sure to the best of my ability, that no one is neglected. I pray before each "How Are We Doings" often times as hard, or harder, than I before I get up to preach. I also maintain liability coverage under my church policy and home owners' insurance policy and keep impeccable records of each meeting and referral which are backed up with a referral letter.

This is my thirteenth year as a pastor; each year I learn something new. While I don't live in the city of Glen Cove, I am referred to as the pastor of Glen Cove. I love the Lord God, and I love God's people. I am committed and I follow the shepherds' guide and ministry and all of God's people as the pastor of my geographic area of ministry. I honestly believe that a portion of this mentoring project is to franchise a portion of what I think I do, so that we can reach more people.

Similarly, as a spiritual leader, I have 228 congregants and another six hundred via social media.

This journey with the M.O.C. over the last three years was a spiritual journey more than an academic journey. One brother said, I densely feel God when I pray. For the first time, some of the men have begun to attend regular Bible study, and on Tuesday mornings, Men's proper line conference call, attending Christians retreats and can't wait until the next one, and even started to plan a midyear retreat. In addition, I found myself also serving as spiritual leader to Dr. Kenneth Sanders as he navigated the process of applying for President of Nassau Community College after having served three years as acting president and having to return to his previous position of executive vice-president. I believe that being a spiritual leader is a requirement of any pastor or certainly should be.

As the designated pastor of the city of Glen Cove, I am an ecumenist. In this role, I have led ecumenical services with the county of Nassau and supported members of other faiths in times of crises. Please see Appendix E for the following:

- **Martin Luther King Jr. Ecumenical Service for Nassau County**
- **Peace Walk with Rabbis in the City of Glen Cove, "News Day"**
- **Unity Prayer Vigil at Nassau County for Peace**

The Witness and Evangelist part of my ministry is ever present in both secular and non-secular work and even during chess game or a game of spades. Each year during the Annual New York Conference of the A.M.E. Church, I give a report of the churches accomplishments along with my own. A portion of the report gives an account of conversions and accessions. Conversions means the number of people who accepted Jesus Christ as a result of the ministry, and accessions related to the number of people who joined Calvary A.M.E. Church. Conversions are always greater by 40-50% because we effectively evangelize in our G.A.M. As we minister to the spiritual, social, economic, educational, and physical needs of everyone within our G.A.M., we evangelize. These efforts are a part of my ministry objectives.

My ministry objectives are implemented strategically through my administrative knowledge. I used my transferable skills as a college administrator who has coordinated new student orientations for three thousand students, cultural entertainment activity for women's history, black history, Latino history and the other events, to integrate with overall delivery of service to the church and church community. This is done with the understanding that salvation is not an event, but a process. The etymology of administrate is minister. In some countries, certain public administrate are called ministers of, as opposed to director of or commissioner of. I believe my greatest strength as an administrator is my ability to cast a vision and help member to cast a vision and help members to chance the ability to administer in their respective stations and places in the church.

Being an effective spiritual leader, religious educator, pastor, preacher, and worship leader, is also contingent upon one's professionalism. I believe spiritual development is in many ways similar to student development, in that college students of traditional age (18-24) develop educationally, emotionally, physically, spiritually, and esthetically. The professional has to be accountable to and for that development as a foster parent. In the sense that foster means 'to grow'. Therefore, the preacher/pastor must be an effective communicator, time and resource manager, have good interpersonal skills, dependable and supportive. I possess those skills as a consent professional. I believe my psychological assessment provides some insight in my style of leadership, administration and professionalism. (See appendix D.)

As it relates financial management I adequate skills to exceed fiscal goals each Annual Conference year and advance new initiatives. Most importantly, I know when it is prudent to use the services of a financial planner or accountant proactively in advance of a crisis, especially regarding tax laws. Technology and social media management is a crucial component of my overall ministry, especially the Mentor Training project. The church has an existing website that needs to be enhanced and updated. The web manager relocated to Albany, New York recently, however she continues to serve

her church by maintaining the site. In addition, I have begun to consult with her and other young adults to become involved maintaining the site. In addition to the website, Calvary A.M.E Church has an active Facebook account. The M.O.C. communicates often via Face book or via group text outside of regular meetings. We record services and ship them via email to members and friends who live far away. We are currently installing systems which will allow live stream and conference chart. Although, we have many milestones to accomplish to be in lock step with with technology, I am keeping abreast of technology as it advances.

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APPENDIX A

DEMONSTRATION PROJECT PROPOSAL

THE MENTOR TRAINING PROGRAM FOR AFRICAN-AMERICAN CHRISTIAN MALE MENTORS

“Raising the Dead and Mentoring Lions”

by

Craig J. J. Wright

New York Theological Seminary

June 2015

Challenge Statement

As Pastor of Calvary African Methodist Episcopal (A.M.E.) Church in Glen Cove, NY, and as Senior College Administrator where several residents from the City of Glen Cove attend, I am aware of the need for consistent, committed African-American Christian male mentors. This project will investigate and implement a training program for African-American male mentors. Upon completion of the training, the mentor will recruit mentees who have been impacted by the absence of tangible male role models and mentors.

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CHAPTER 1

INTRODUCTION TO THE SETTING

Calvary African Methodist Episcopal (A.M.E.) Church is a 153 year-old church, founded in 1862, in the City of Glen Cove, New York by Black Americans. While steeped in the African Methodist Episcopal tradition, Calvary A.M.E church is a diverse church with traditional and contemporary praise, worship, and fellowship. Quakers built and donated the church to Blacks the same year. The church, initially named the African Methodist Church, underwent a name change in 1899, and became Calvary A.M.E. church. Its first location was Cedar Swamp Road. In 1913, Calvary A.M.E. church moved to its current location at 80 Cottage Row. It is the first Black and the fourth oldest church in Glen Cove.¹⁷

The church has two hundred thirty-one registered members on its roster, and one hundred sixty-three active members. African-American males represent 17% of the active membership, 16 of the 17% are adult, 11 are youth ages from 12-19. The inactive male represents 21% of the membership. This low number is attributed work and personal conflict with other members, often times from the same family and/or household. Today 60% of the members reside in the City of Glen Cove and 40% are outside the city limits. Some travel from as far east as Patchogue, NY, which is 37.7 miles; and as far west as the Bronx, NY, which is 23.5 miles. Of the total residents, 40% reside out of the city limits, 70% grew up in Glen Cove.

The **2010** U.S. Census Bureau reveals that the City of Glen Cove has an estimated population of 27,191 residents **of which** 1,903 are Black/African American.

¹⁷ Glen Cove Historical Review 200 years.

Located on the North Shore of Nassau County, Glen Cove is 6.6 square miles; approximately 4100 individuals occupy a square mile. This is a quintessential suburban community for youth. “MAKE THE GOLD COAST SHINE AGAIN” is the theme of the city’s 2013-2016 master plan. Glen Cove was one of two key components of the North Shore Gold Coast in the early 20th century. The name “Gold Coast” was adopted by F. Scott Fitzgerald in his 1925 novel, The Great Gatsby, that portrayed the area and its wealthy residents. **Film screen** movies and television shows have used homes and estates as the backdrop for stars such as Humphrey Bogart, William Holden, Audrey Hepburn, and movies such as North By Northwest, starring Cary Grant and James Mason; Batman Forever, starring Nicole Kidman and Val Kilmer; also Sex in the City 2; Law & Order Criminal Intent; and season 4 of Fringe.

Notable residents of Glen Cove include J. P. Morgan, banker; George DuPont-Platt; Franklin Winfield Woolworth; Adina Thompson Stick, inventor of the roller coaster; to name a few. Many African American families have worked as domestics and drivers for the families’ elite. Through their work, many were fortunate to afford home ownership and to pay for their children’s’ college education. More than ten thousand homeowners reside in the City of Glen Cove; fifteen percent (416) are African American. Eighty-five per cent of these homeowners still reside in their original family homes, which their philanthropic employers, in partnership with the city government, erected for them in the late 1950’s and 60’s.

Tucked away in the North Shore of Long Island’s Gold Coast, Glen Cove, like much of America, is a city with deep and complex roots. It experienced a major transition as it entered the second half of the 20th century. As such, soldiers, who returned home from World War I, married and started families here. Suburban subdivisions of modest cape-cod and split- level homes began to replace Quaker farms and baronial estates. Also, industry was booming and enabled employment for everyone. This

economic transition was the catalyst for a cultural transition. The harbor in Glen Cove, emptied of the great yachts, was replaced with barges, bringing raw materials to the factories on the creek. The local dairies closed, over-whelmed by competitors with refrigerated trucks. Adding to the transition was Ladew Leatherworks, a producer of industrial belts, which left its location to make way for Columbia, Inc., manufacturers of carbon paper and typewriter ribbons. In the same factory complex was Powers Chemco, the pioneer of roll-film technology, automated negative-making and mobile x-ray units.

In Glen Cove, 90% of the tungsten for the U.S. war effort was produced. During the tumultuous 1960's as referred to in this city, Glen Cove, a normally peaceful place, geographically isolated from the main highway and fast rail transport, was not immune to the times. Civil Rights leader, James Davis, led the desegregation of the schools and volunteer fire department. (J. Harrison)

The City of Glen Cove has no Black owned profit-making businesses, not even a barber shop. As for tangible role models, young Black men can hopefully see their potential through one of the following Black men in the Community:

- Det. Brian Simons, Glen Cove Police Department.
- Mr. Allen Hudson, Assistant Principle of Glen Cove High School.
- Mr. Rodney Leftwich, former elected chief of Glen Cove Fire Department.
- Mr. David Hubbard, retired Bookkeeper for Port Authority and founding President of Alumni for Grads Group.

Alumni for Grads is a group of African- American men who raise scholarships for Glen Cove High School graduating juniors and seniors and provides prep workshops with Calvary A.M.E. Church.

Glen Cove had the last segregated school in the State of New York. Glen Cove High School has 995 students, 54% male, 46% female and 62% of that total enrollment is minority. The enrollment by ethnicity/race is 12% Black, 38% white, 45% Hispanic, 4% Asian and 1% American Indian/Alaskan

Native. Despite its diverse heritage, the Glen Cove School District reports 31% economic disadvantaged, for some students; 24% are eligible for free lunch and 7% are eligible for reduced lunch.

As it relates to students performance, 4% of the students did not meet math proficiency standards, 2% did not meet the English proficiency standard, 23% test at 2 college-readiness and there is a 63% gap with the economic disadvantaged students.

The City of Glen Cove is a tight-knit community in which diplomatic advocacy is employed to effect change. This practice occurs often in city council meetings, which has included two (2) very tough mayors, the city police chief, and court judge who are responsive stakeholders of the community. This community system also exists in the school district where 40% of its teachers are residents. The city employs 53 full-time police officers. Residents are given priority for employment within the police department.

The average home in Glen Cove costs \$485,000 and the average rent for a two-bedroom apartment is \$2,300 per month. The major employers in Glen Cove are hospitals, nursing homes, stores and restaurants. Most professionals commute out of the city for work. Commuting is a challenge for non-car owners. There are two train stations and one bus route, which run 6:30 am until 10 pm. The two train stations are less than ¼ mile away from each other. One stops in the downtown area and the other is closer to the old opulent homes.

This mentoring project will be birthed out of Calvary A.M.E. Church, which is located at 80 Cottage Row at the corner of Cottage Row and Chestnut Street. The proximity of Calvary to those financially rich and financially impoverished is equally distant. When you travel one quarter mile south, you will arrive at the City of Glen Cove Public Housing Structure. Head one quarter mile north to one of several mansions in the small city. The Church's was renovated in 1939. Resembling a typical Methodist Church building, it is constructed with Georgia brick, like a large boat or ship, with a sloping

slate rock roof. Most people enter one of the two front doors by ascending up six wide but steep grey brick stairs. One door faces Chestnut Street and the other Cottage Row. Those who are physically challenged may enter directly into the sanctuary off the street level door on Chestnut Street. Keeping with the city ordinance that no building will be above the tree line, Calvary was built on a hill and in a hill creating an optical illusion of a Church which is much larger than it appears to be on the outside. Inside the Church are flying buttresses on the ceiling with three rows of wood pews, cushioned with dark red cloth, closely matching the red carpeting and altar cushion used for kneeling during corporate or individual prayer and when administering the sacraments.

There is an altar rail which expands the width of the pulpit. Behind the rail is the altar which holds the large brass cross in the center between the large candles with brass candelabras. To the left is a three-foot high baptism fountain. Standing five feet above the sanctuary floor is the pulpit. The pulpit furniture consists of the actual sacred desk (pulpit) from which preaching is conducted. The pulpit is four-feet tall and two and one-half feet wide, covered with the appropriate liturgical color of the Christian season, matching the covered altar. There are seven pulpit chairs, three large cushioned chairs with the largest in the center, used by the Pastor or surrendered by the pastor for a visiting or guest preacher; or surrendered to the Presiding Elder who serves as middle management to the Bishop; or the seat is taken by the Presiding Prelate upon his visit to the local Church. The Pastor assigns other seats to the ministerial staff or church officers who participate in the worship service. An old Hammond Pipe Organ is situated behind the pulpit, nine feet higher than the sanctuary floor – located nearest the choir loft. The Choir now ministers on the floor near the musicians, which include an organ, keyboard, drums, and bass guitar. Adjacent to the music is the contemporary choir area where they minister from the floor with enhanced acoustics designed inadvertently by the architect in 1939. The sanctuary seats 300 comfortably.

The Fellowship Hall, with a full operating kitchen, two restrooms (Men's and Women's), two-foot high stage and tables with chairs to accommodate 200-350 people, is downstairs. The Pastor's Office and a Family Meeting Room are also located on this level.

The officers and members are trained and committed to making all visitors and members feel welcome. Calvary A.M.E. Church reaches out to the community and serves all in our GMA (Geographic Area of Ministry). Non-members often seek Calvary to conduct funerals for their family members, officiate weddings, or infant baptisms. In addition, the Church serves as the meeting place for the local chapter of the NAACP, the Punishers Football Team and the Glen Cove Alumni for Grades, which is a group founded by black graduates from Glen Cove High School, who have organized to raise scholarship monies and conduct career and college exploration activities for African American graduating seniors at Glen Cove High School.

Calvary reaches out annually, to the community by conducting the following missionary initiatives:

(1) Back-to-School Block Party. During this event, we distribute gift certificates that have been donated by local barber shops and beauty salons, including back-packs, complete with note-books, pencils, pens, calculators, rulers, sales coupons and sneakers and shoes. This event serves more than 300 school-age children in the community and in the church.

(2) In November, we partnered with the Mu Delta Sigma Chapter of Phi Beta Sigma Fraternity, Inc. to serve community Thanksgiving Dinner. For this occasion, the Fellowship Hall is decorated like an upscale restaurant where church members cook a full holiday meal replete with assorted desserts. The fraternity brothers and their children serve our guests at their respective reserved tables; they also deliver the same meals to the homes of those who are unable to attend. In addition, we hold a clothing

and toy drive to support needy families. These activities keep us true to our mission, which is to: Minister to the spiritual, physical, educational, emotional, economic and social needs of all people. I believe the Church's setting, its mission and culture supports an ideal platform from which to launch this new initiative – "Raising the Dead and Mentoring Lions" Mentor Training Program.

Calvary A.M.E. Church is also the home of the Calvary Youth Development Corp. The Pastor developed this agency after he detected a gap (void) in services for our community's youth (ages 14-18). He observed that there were no organized youth services and activities during the evenings and far too few on Saturdays. During their weekend gatherings at the church, these young people participate in discussions of topics that include police brutality, racism, bullying, drugs, alcohol, and prevention of rape, sexual assault, and domestic violence. Also, we have engaged guest facilitators to lead open forums that target career exploration and development.

At the career forums, we typically read the biography of the guest facilitator; then our guests may share additional significant information about themselves or their experiences before we open the a discussion about their selected topic. Our facilitators represent a diverse range of professions. Recently, we hosted Dr. Sydney Piggott, a male African American Dentist who has a practice in West Hempstead, NY, and is a member of Phi Beta Sigma fraternity. Dr. Timbisha Tolbert, on the other hand, is a female African American ER Doctor at Bronx Lebanon Hospital; and, Dr. Kenneth K. Saunders, a male African American, and at the time, Acting President of Nassau Community College; among others, including a site team committee member have met met with our youth. .

I invited the guest facilitators to come to our church so that the young people, who chose the discussion topics, would have an opportunity to meet the actual role models.. The youth would then be able to engage these people as humans instead of the possible position pedestal, which is often the case

when convening individuals from diverse social-economic backgrounds. The learning imperative is the youth are able observe them up close as ordinary people with special skills and extraordinary accomplishments, which invokes the opportunity for them to see themselves in those or other positions . Some of these strategies and tactics will be utilized during the mentoring project.

The annual grant was awarded from the designated budget of New York State Senator, Carl Marcellino. Senator Marcellino has offered his support for the mentor project and has crossed party lines to solicit partnerships for this effort. His colleague is New York Assemblyman, Charles (Chuck) Levine. Marcellino and Levine honored me for my efforts in the community during the City of Glen Cove, “National Night Out” event. “National Night Out” is an annual community-building campaign that promotes police-community partnerships and neighborhood camaraderie to make our community safe and a better place to live. This recognition was followed by honors from the Chief of Police, Mayor of Glen Cove, and our State Assemblyman.

In Glen Larsen’s book; Feeding the Flock, pastors are an integral part of the churches’ identity. While the church setting is critical to understanding the structure, environment, availability for the project, it is imperative to also understand the pastor and how he (I) may enhance or possibly retard the project.¹⁸ The site team has completed the complementary assessment, which will be discussed in Chapter Three. However, in an effort to be transparent and self-reflective, I also submit a copy of my biographical sketch, along with a psychological assessment, which was done around the same time I was applying for the Doctoral of Ministry program at New York Theological Seminary

¹⁸ Larsen, Glen, Feeding the Flock of God, <https://www.ministrymagazine.org/archive/1933/03/feeding-the-flock-of-god>

CHAPTER 2

PRELIMINARY ANALYSIS

While the City of Glen Cove celebrated being the 7th safest city in the State of NY in 2011, and the 6th best suburban community for youth in 2013, www.esafewise.com, August 2014 there the criminal justice system because of non-violent and major violent crimes. There is also a segment of the community whose students dropped out of high school or graduated with less than a state Regents diploma. The targeted segments who have not realized the benefits of the quintessential suburban community are African- American men. Despite its population, only 17% of Glen Cove residents 18 and over graduate from high school, and only 36% complete a Bachelor's degree. According to the 2014 census for Glen Cove, 2,138 residents have less than a 9th grade education; 4,967 graduated from high school; 934 have an Associate's degree; 3,768 completed their Bachelor's degree; and 2,978 have earned a graduate or a professional degree. The young African-American men (ages 19-21) represent 56% of the 1,047 people whose education level is 9th-12th grade. The number of residents of Glen Cove who have attended college but did not receive a degree is 2,677. The African-American men reflect 35% of the 2,677 who did not persist through graduation in college. The African-American males represent 68% of the routinely arrested people in the City of Glen Cove.

Culturally, there is a common core standard of respect within the African- American community in Glen Cove. This common core value system dictates that younger men listen and respect older men. This is a tradition that has not been lost as seen in other communities. While this respect exists, the adult men who would be seen as mentors perceive themselves as overwhelmed and under-prepared to help the young men address their current issue which include unemployment, gang threats, homelessness, illiteracy , job readiness, conflict resolution and prevention, fatherhood, green

exploration, college readiness and overall health issues.

Reverend Keith Heyward commented on the remnant of the men who would mentor when he wrote, “Giftedness without self-confidence leads to under-achievement.” (“I AM WHO I SEE”). Here

he was talking about Moses as recorded in Exodus 3:11.

“And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?”

The mentor, like the young men to poor pharaoh, may require liberty from their own way of thinking and living. The remaining men, who are in white collar, blue collar and re-entered (released from incarceration) suffer the same anxiety as Moses did when faced with the obligation to speak and to deal with the young men in Glen Cove. This anxiety has been expressed by the men in the Alumni for Grades, the school’s building and grounds employees who witness the ebb and flow of our sons who enter in the ninth grade and who are often expelled by their tenth or eleventh year. The frustration is also felt by the Executive Director of the Glen Cove Housing Authority, Mr. Eric Wingate.

Mr. Wingate is frequently compelled to restrict fathers, uncles and big brothers from returning to public housing to reside with their family because of HUD regulations which are designed to reduce drug sales and other violent crimes from occurring. Such prohibitions take place regardless of the males’ “poor spirit” (Contrite Heart), and desire to reform. The content analysis is also shared by the City Judge, The Honorable Richard McCord. Judge McCord is a Christian, Republican, husband and father. His law career started in tax, real estate and bankruptcy. Prior to his election to the bench, Judge McCord served as the Chairman of the YMCA of Long Island Corporate Board and Chairman of the Board of Managers of the Glen Cove YMCA. He also served as City Council Member, during which time he was appointed Deputy Mayor of the City. This judge serves as an asset to the project and provides access to the plethora of opportunities to assist good young men who made bad choices. Being

an incorporated city, Judge McCord's prerogative is broad. Too often young men of color are without parental support or immediate legal counsel when they first appear before him. He has expressed to me how his heart breaks at the sight of this. Therefore, he is most respectful of advocacy from the Pastor of male members who are committed to advocating and mentoring these young men.

When a mentor appears with a young man it impacts the temporary and long-term outcome. Young black men who would otherwise get community service and/or mandated counseling may find themselves serving three to six months in county jail and one to two years on probation. Both of which have been proven to be a precursor to additional incarceration (Sentencing Project).

Through cooperation with Judge McCord, Calvary A.M.E. Church has been able to facilitate community service initiatives in-lieu of jail. However, there are more young men who require mentors who will help to prevent them from making bad choices, and also be able to firmly stand on the young man's behalf should something occur which requires our advocacy.

While the City of Glen Cove is tucked away in the North Shore of Nassau County, it is reflective of issues of the State of New York, the Nation, and the state of several young men in America, especially men of color. Frederick Douglas said, "It is easier to build a strong child than it is to repair a broken man." Reverend Dr. Jessica Kendall-Ingram, Supervisor of the First Episcopal District of the African Methodist Episcopal Church, recently presented a workshop on "Spiritual Formation for Pastors in the District." In this particular workshop, Reverend Dr. Ingram explained that we are all "cracked cathedrals," using II Corinthians 4:7-15 as the supporting and inspiring scripture, which proclaims:

However we have this treasure in earthen vessels that the power beyond what is normal may be God's and not that out of ourselves. We are pressed in every way but not cramped beyond movement. We are perplexed, but not absolutely with no way out. We are persecuted but not left in the lurch. We are thrown down, but not destroyed.

Always we endure everywhere in our body the death-dealing treatment given to Jesus, that the life of Jesus may also be made manifest in our bodies. For we who live must come face to face with death for Jesus sake, that the life of Jesus may also be made manifest in our mortal flesh. Consequently, death is at work in us but life is in you. Now because we have the same spirit of faith as that of which it is

written: "I exercised faith, therefore I spoke." We too exercised faith and therefore, we spoke. Know that he who raised Jesus up will raise us up also together with Jesus and will present us together with you. For all things are for your sake, in order that the underserved kindness, which was multiplied should abound because of the thanksgiving of many more to the glory of God.

II Corinthians 4:7-15, New World Translation.

In this workshop Reverend Dr. Jessica, as she is fondly referred to throughout the A.M.E church, explains that:

- While we may have the spirit of the living God dwelling within us, it doesn't exempt us from being broken.
- We are earthen vessels subject to being 'cracked' because in many ways, we are fragile, emotionally and spiritually.
- We are earthen vessels subject to being "cracked" because in many ways, we are fragile, emotionally and spiritually.
- We are broken/cracked when the one or more of the following occurs in our ministry work:
 - The expectations of our ministry work are not met.
 - The outcome is not equal to the input.
 - The results are not equal to the labor.
 - Our hearts are hurt by betrayal.
 - Our anointing is attached by the enemy.
 - Our families don't understand our commitment to the work.
 - Our lives take unexpected turns, e.g. physical challenges, financial hardship, death.

Experiencing brokenness puts us in a place of struggle. We struggle to regain our momentum of

and continue to engage in the work while we are hurting. We struggle with maintaining our hope in the midst of the despair that is settling within us, and we struggle with finding God in our broken places.

The City of Glen Cove is a microcosm of society, it has its share of absentee fathers and fatherlessness. ¹⁹There is a link between fatherlessness and crime. Accordingly, children from fatherless homes are:

4.6 times more likely to commit suicide

6.6 times more likely to become teenaged parents

24.3 times more likely to run away

15.3 times more likely to have behavior disorders

6.3 times more likely to be in a state-operated institution

10.8 times more likely to commit rape

6.6 times more likely to drop-out of high school

15.3 times more likely to end up in prison while a teenager.

Nationwide the fatherlessness rate has grown to epidemic proportions. According to research by the Long Island Youth Mentoring Project, fatherlessness grew in the following manner:

1956: 3% of people in this country were born into fatherlessness

1981: 28% of people in this country were born fatherless

2010: 42% of people in this country were born fatherless

According to the Pew Research Center 2014 study, less than half of the children in the U.S. live in traditional homes, where two (2) heterosexual parents, married parents, live together and raise their children. The crime statistics for the City of Glen Cove, New York are accessible at www.city-data.com. There is a need for trained mentors in the City of Glen Cove. The benefit of the targeted

¹⁹ Long Island Ministry to Families www.LIyouthmentoring.com

population is that they have made it to age 18-24, learning how to navigate life to the best of their ability. Therefore, they will have something to offer their mentors.

For twenty four (24) years, I have worked in the area of Student Affairs and Development at a college or university. Addressing the needs of this population has shown me that often times we are dealing with the needs of psychologically emancipated children, who have a safe place, known as a college campus, to find themselves while healing. Most of the mentees don't have access to the community support to foster their continued growth and development. The mentor will help provide a safety net where this community, psychologically emancipated children, may find support as they navigate their spiritual, emotional, economic and social independence and security.

Det. Brian Simons recently said to me during a chat at a community event, "Sometimes all those guys need is someone to hear them, to listen to them."

CHAPTER 3

PLAN OF IMPLEMENTATION

Working with my project site team, we will explore ways to enhance the readiness of mentors, would be mentors, and reduce the attrition note of active mentors.

We have accepted Ezekiel 37:03-4. This scripture supports our theme, “Raising the Dead and Mentoring Lions (Preparing Giants).”

And he said unto to me, Son of man can these bones live?

And I answered, O Lord God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

The dead that we will first endeavor to raise shall be ourselves. Through the mentor training, we

will explore areas in which we have been dead to our communities, particularly, our young men ages

17-24. We will explore in what areas of our lives we have been dead.

As Ezekiel was taken in the spirit to the valley of dry bones, we shall examine the reality that too often we who are potential mentors also perceive ourselves in similar valleys, in which the dry bones are reported by certain statistics to be: high school dropouts, baby daddies (who are not responsible for their children), gang members, incarcerated/in the prison system, substance abusers, rude, disrespectful, uncaring, armed with illegal weapons, rapists, robbers, pimps, bullies, HIV/Aids infected, promiscuous, violent, on-the-down-low, bi-sexual or homosexual and not forthcoming with partners or community about sexual preferences, angry and irrational. To counter the constant onslaught of misinformation and bad news, the mentor training will try to counter those perceptions by showing some good news about our target population.

The site team will help me to explore the dry bones in our geographic area of ministry -- To affect change, encourage our boys and men from being dead.

The site team is comprised of the following members:

- Mr. Kevin Wright, Chief of Protocol, Calvary A.M.E. Church
B.S. degree, Manages a catering company, married with one daughter, has 17 living siblings.
- Mr. David Hubbard, Treasurer for Calvary A.M.E Church,
B.A degree, retired Bookkeeper for Port Authority, married with one son, one daughter, has 5 living siblings.
- Mr. Eric Wingates, Executive Director of Glen Cove Housing Authority and
Private Investigator.
- Mr. Joseph Tolbert, Vice Chair Trustee Board, Calvary A.M.E. Church, Associate degree in Liberal Arts, employed by the post office, married with one son, one daughter.
- Mr. Victor Moore, young adult member of Calvary A.M.E. Church, GED student, father of one son, former active gang member, employed cook and server, catering company.
- Warren K. Graham, LCSW, Clinical Social Worker and doctoral student.

- Shord White (Joy Vegas) poet, A.S. degree, employed in a furniture store.
- Joseph Tolbert, Vice Chairperson of Trustee Board, Veteran of Vietnam, Custodian for the Post Office.
- Tashawn Hubbard, first year college student youth trustee at Calvary A.M.E Church.
- Latisha Fowler, Assistant Vice Chair of Steward Board of Calvary A.M.E., single mother, completed some college credits, employed as Administrative Assistant to Glen Cove Housing Authority.
- David A. Oyero, Assistant Dean of Student at Nassau Community College, Co-founder of Black Male Initiative and former mentee.
- Annette Stephens, Trustee of Calvary and single mother of men.

Collectively, we will explore our Geographic Area of Ministry (GAM) as it relates to our capacity to mentor. We will evaluate the following:

- What is a mentor?
- What is our relationship with men in our GAM?
- What is our relationship with God?
- What is our relationship with women in our GAM?
- Who did we view as a mentor to us?

The project shall be a bifurcated project, comprised of training in the related social sciences, sociology, political science, psychology, humanities (culture) and training through preaching. All teaching opportunities shall follow a sermon within the sermon series for this project. My goal is to engage the participants, biblically, through preaching.

Preaching is the proclamation of glad tidings. It is a person receiving a message from God and sharing that message with the people.²⁰ (Broadus & Stanfield, Chapter 1, page 2) Preaching is also the art of moving men from a lower to a higher life. The preached sermon shall include the following:

1) Judges 6:2

Text:

²⁰ Broadus and Stanfield, Chapter 1, page 2.

“And the hand of Midian prevailed against Israel: and the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.”

Title: “Where Are You Now Man?”

Proposition: I propose to show to the listener how we, like the children of Israel, are often propositioned by ourselves in physical, spiritual, financial, social, emotional places where we become impotent and how God can give us strength to effect change.

2) Job 14:13

Text:

“O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!”

Title: “What Are You Hiding in the Grave?”

Proposition: I propose to show the listener that God is able to restore us after our disasters and failures if we trust in God and wait on the Lord. In context, this sermon will speak to several current issues that the men in G.A.M. are facing and have given up as permanently dead. The issues range from attaining education to advancing careers.

3) Genesis 45:3-4

Text:

Joseph said to his brother, “I am Joseph. Is my father still living?

But his brothers were not able to answer him because they were terrified at his presence.

Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt.”

Title: “I Ain’t Mad At You!”

Proposition: I propose to show to the listener how God can give us power to forgive and the blessings that come with forgiveness. As with all sermons in this series, we will have follow-up discussions and/or worship on topics introduced. One specific follow-up will be viewing of a news clip about a man who forgives the murderer of his brother. The forgiving man is Elder Anthony Colon, who is my friend. We will also address the issue that most men, especially Black men, only use two emotions, happiness and anger (Raising Black Boys).

4) Genesis 3:9

Text:

And the Lord God called unto Adam, and said unto him,

“Where art thou?”

Title: “Where Are You?”

Proposition: I propose to show to the listener how we tend to disengage our communities because of our past or present sins. While so many men in the City of Glen Cove and the County of Nassau are physically free, there is often a past which causes them not to feel comfortable inviting others to church, speaking out at public meetings (school boards, city councils) and or advocating for themselves or their youth.

5) Jonah 1:1-3

Test:

Now the word of the Lord came unto Jonah the son of Amittai, saying, “Arise go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.”

But Jonah rose up to flee unto Tarshish from the presence of the Lord

Title: “Who is your Nineveh?”

Proposition: I endeavor to illustrate how we who profess to be Christian and servants are in fact prejudice against certain people and certain sins. We will also see how such prejudice is unacceptable to God and no matter what the life choice, circumstances of another person, we ought to share the good news and present Jesus Christ to them.

6) Samuel 17:39

Text:

And David girded his sword upon his armor and he assailed to go; for he had not proved it. And David said unto Saul, “I cannot go with these, for I have not proved them.” And David put them off him.

Title: “Your Stuff is Good Enough.”

Proposition: I hope to share with the listener hope and encouragement to be effective in their lives and as mentors by sharing with them how David used his own attire to accomplish the most ambitious task of defeating Goliath. Showing how David remembered how God blessed him in prior challenges, and to be victorious. God and how David would also faithfully face the next challenge not in another person’s

war gear or style, but using his own stuff and giving that stuff completely to God for the Lords use.

The sermon series will commence in May 2016, except for Mother's Day, and will continue until the Month of July. In addition to the sermons, we will incorporate learning moments in our Bible study during which we will do an in-depth exposition of Ezekiel 37 (The Valley of Dry Bones) and Luke 15, specifically the parable of the Prodigal Son.

The mentor training implementation will also include, finger printing and background checks, issuance of a survey instrument to assess the interest of the potential mentors and facilitation and/or coordination of the following workshops:

- **Communication:** Facilitator shall explain how to listen and be heard effectively and efficiently.
- **Crisis Intervention & Prevention:** Facilitator shall show how to prevent certain crisis and conflicts with peers, police, family and friends.
- **Time/Energy Management:** Facilitator will show us how to better manage multiple priorities and overcome procrastination.
- **Resource & Referral Techniques:** This workshop will help the mentor identify when they require assistance with themselves or a mentee, and provide him with a current list of resources with some insight how to access them.
- **Prayer:** Facilitator will remind and/or teach the mentor how to pray for and with mentees.
- **Planning & Mentee Engaging:** Facilitator will teach mentors how to break-the-ice and how to engage mentees.

The training will end with a Men's Retreat, followed by a mentor's commencement back at the church.

Collectively we will start the process of papering mentors with mentees as we address their possible subconscious issues with: gang members, drug dealer/abuser, teenage parent, convicted felon, parolee, homeless young man, the non-athletic young man, the illiterate, the high school drop-out, the unemployed and the alternative lifestyle, among others.

We will all go on a retreat where we will share our sermons, reflection and declare our monetary target

MENTOR TRAINING MANUAL

In Luke 15:11-32, Jesus shares the parable of the prodigal son. In this parable, a certain father has two sons, one older and one younger. The youngest son petitions his father for his inheritance, which equates to 1/3 of his father's considerable wealth. Upon receiving the advancement/inheritance, the son proceeds to exemplify the word prodigal, which means to waste, misuse, and squander his fortune with riotous living. After a period of time, the prodigal son comes to see himself, to a certain degree, because he desired to return home to his father's house in the position of a hired servant. However, the father does that which I propose mentors do as a result of this training. The prodigal son's father teaches seven (7) critical things that are necessary for the young men in GAM (Geographic Area of Ministry) for Calvary A.M.E. Church of Glen Cove, New York. The seven (7) critical things, I call

guiding principles for mentors, are recorded in Luke 15:22-23 and are listed as follows:

1. Showed **compassion** for the son
2. **Embraced** his son
3. **Celebrated** his return
4. Gave him a **robe**
5. Gave him a **ring**
6. Put **shoes** on his feet
7. **Defended** his son

Compassion: The guiding principles will help to provide a degree of internal objectives for the

mentors as they engage their mentee. In having compassion for the son, the father did not focus on the son's faults, mistakes or shortfalls. Instead, he forgave his son and decided to help him through his restoration.

Our mentors are required to be compassionate, not judgmental or blaming but rather encouraging and supportive. Too often people have a tendency to emotionally punish people who have fallen, either through some criminal justice system, substance abuse, homelessness, unemployment, and/or lack of education. The trained mentor should be able to identify his ability to mentor the young adult without prejudice.

While compassion is required, the training will also provide insight for ethical boundaries to assure that the mentor's compassion is not misused by the mentor or mentee.

Embrace: The next principle is to embrace the mentee. While the father in the parable physically embraced his son, the goal of the mentor will be to embrace the mentee emotionally, physically, along with physically. No matter a person's education or social status, most people can discern who cares for them or not. The late poet Mia Angelou once said, "You may not remember what someone said or did, but you will always remember how they made you feel." Therefore, the embrace that I refer to dictates that we receive our mentees, eagerly, willingly, and with complete acceptance for who they are and "wherever" they might be. Regardless of where they are or even who they see themselves to be, we must reach and encourage them.

Celebrate: The father celebrated his son, as we should celebrate our mentees, especially their milestones and accomplishments. In celebrating his son's return, the father was already prepared. This denotes that he always hoped that his son would return, as evidenced by him having a fattened calf, all ready to be served for the celebration of the son's return. We must fatten our calves. Prepare our resources and energy to encourage through celebrating our sons. We will explore who to celebrate our

achievement.

Robe: The father then gave his son a robe. The robe symbolizes the son's position with his father. The son is covered, the son belongs and the son is favored. The robes in Jewish tradition are made with cloth and patterns, which identify family membership (household) and are complete with purple, blue, red and white-colored tassels, which denote that they are keepers of God's laws.

Therefore, the robe illustrates restoration. We have to in our own way help our young men to restoration, by helping them to belong and covering them as they advance toward making healthy choices for themselves.

Ring: The fifth thing that the father did was to give his son a ring. In Genesis 41:42 the Pharaoh removed the ring from his own finger and placed it on the finger of Joseph. In so doing, the Pharaoh published Joseph's authority in Egypt. The ring provides the family signet, which is the credit and official signature. With the ring, Joseph could execute all business for Pharaoh or even himself with equal authority from the ring. The father of the prodigal son gives the son a line of credit and a restored position in his family. I believe it was designed by God for the ring to be the fifth thing bestowed because five is the number that reflects God's grace according to Biblical Numerologists and Theologians alike. While many equate the number five in more of traditional cliché, there are some benefits to spiritual formations through some traditions. The rings that the mentors are asked to bestow shall provide access, resources, support and consistency.

Shoes: The sixth restorative gift was the sandals. The prodigal son returned home barefoot, hoping to be received by his father as a hired hand. However, the father gives him sandals to show the son and others his position within his household. The father restored the prodigal son as his son. We as mentors have to restore our young men, ages 17-24, not by placing material sandals or sneakers (high priced basketball shoes) on their feet, but rather by helping them to realize the value of their lives and

their potential.

Defend: The seventh thing the father gave the son was not directly handed to him. The father defended the son to his older brother who was upset that his father threw a party for his younger brother, who exemplified radical rebellion against his father, just because he returned home, but never once celebrated his good son.

After the training, the mentors will be prepared to defend our mentees as advocates and supporters. Defending does not and will not mean cosigning or making excuses for past mistakes and for made decisions, however, we must defend their progress, commitment and future.

The mentor trainees will include many brothers: one from the First Baptist Church of Glen Cove, one from Salem Baptist Church of Glen Cove, one from Alumni for Grads organization in Glen Cove, one from Mu Delta Sigma Chapter of Phi Beta Sigma Fraternity, Inc., who serves Nassau and Suffolk County, and one brother from Doric Lodge 53 of Prince Hall Masons. The rationale for inviting these men, who are not members of Calvary A.M.E. Church, to participate in the training as Men of Calvary (M.O.C.) mentors, is to expand the potential outreach and diversity of influence that these men have.

THE MENTOR TRAINING PROJECT SURVEY

Title: CAN I BE A MENTOR?

Instructions: Please select (with a check mark) one or more of the following answers if applicable in part one of the survey instrument. Fill in the blanks in Part two.

Part one

1. Have you ever had a mentor?
☐ Yes
☐ No
2. Have you ever mentored anyone?
☐ Yes
☐ No
3. What is your age?
☐ 25-37
☐ 38-49
☐ 50-65
☐ 66+

4. Were you raised with your (biological or step) father at home until on or after your 21st birthday?
☐ Yes
☐ No
5. Were you raised without your father in your home but active in your life up until your 21st birthday?
☐ Yes
☐ No
6. Are you Black or African American?
☐ Yes
☐ No
7. Are you Black, Caribbean, or Latino?
☐ Yes
☐ No
8. Are you a Christian?
☐ Yes
☐ No
9. Are you active in a Christian Church?
☐ Yes
☐ No
10. Do you occasionally visit a church for worship services?
☐ Yes
☐ No
11. Do you attend church?
☐ Yes
☐ No

Mentor Training For African-American Christian Men

Calvary A.M.E. Church

Glen Cove, NY

Mentor Training Retreat September 18-20, 2015

Mentoring Males Ages 18 – 24

RAISING THE DEAD - MENTORING LIONS

Introduction: This mentor training program is designed to assist churches, community organizations, and/or fraternal organizations to better mentor a population of millinnials who are often the forgotten

population, especially if they are not affiliated with groups where constant support, guidance and network through mentoring is provided. The goal of this training is to provide the African-American Christian Mentor with the tools, which will enable them to: Mentor with the perspective of Jesus Christ; Assess and address their personal or emotional inhibitors, which have prevented them from serving as a volunteer mentor and continuing providing instructions on how to break the ice and effectively communicate with mentees, help the mentor develop as an accountable and reliable mentor and encourage the mentor to further his training by considering enrolling in NYTS for Masters in Youth Ministry, or encourage an interest in the proposed certificate in mentoring program at NYTS proposed by D.M. Student, Reverend Craig J. Wright.

TRAINING

Devotion:

Prayer-(Together) "Father, in the name of Jesus, we pray and confess that the Spirit of the Lord shall rest upon the Mentoring Program of Calvary A.M.E. Church as we commit ourselves in raising the dead, so we who were once dead in our in actions can effectively mentor lions, who are your young men in our community . Please bless us with the spirit of counsel, spirit of wisdom and understanding and the spirit of might, spirit of humility, and knowledge. We pray that as your spirit rests upon this mentoring program and every mentor trainee, that he will be quick of understanding because of you. Bless us to not be prejudiced, bless us to love, bless us to desire to help, to be ethical, constant and responsible, and help us Lord God to Re-Present you in all of our actions that we might lead the mentees and their family and friends to a relationship with you. In Jesus name we pray!"

Bible Reading Responsive –

Judges 6: 1-12 (2)

Song – "My Name Is Victory" – Johnathan Nelson

I've got evidence

I've got confidence

I'm a conqueror

I know that I win

I know who I am

God wrote it in his plan for me

Oh, Oh-Oh, Oh, Oh

My Name Is Victory

(Repeat Chorus)

God gave me authority

To conquer the enemy

He wrote in my destiny

And my name is victory

He said that I've overcome

I know I've already won

He wrote in my destiny

That my name is victory

I know who I am; God wrote it in his plan for me

Ooh, oh, oh, oh, o, o, o, my name is victory

Ooh, oh, oh, oh, o, o, o, my name is victory

I. What is Mentorship?

Mentorship is a personal developmental relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person. Mentorship can be structured through an organization or individual person through common community contact.

For example: An old home owner may adopt a new homeowner who moves near him as a mentee as it relates to basic home maintenance and repair that the younger home owner may not be familiar with. In turn the younger neighbor may provide assistance with the older neighbor with technology, communicating with his children or grandchildren. Therefore in an effective mentor relationship both parties share and enhance the others knowledge and essential lives.

1. Side By Side: Mentoring in the Bible. Go to the attachment and take 7 minutes.
Work in groups of two (2) and try to fill in as many blanks as possible.
2. Be Prepared to share with larger groups

II. Ice Breakers

1. Exercise – Go to someone who you might know the least.
Take 3 minutes to talk about yourself, each person. (Groups will be randomly selected to - - -) 5 minutes
2. Do the telephone message in circle.
3. Engage someone who applies 5-10 minutes not to want to be bothered.
(Role Play)
 - A) Why?
 - B) How to engage him?
 - C) What is your reaction?
4. Know what I'm saying? Nah! 3 minute

III. Group Discussion – Who should benefit from a mentor? (5-10 minutes)

IV. Sermon Discussion

1. Speak to these Bones – Ezekiel 37:3-4

2. Judge 6:2 – Where are you man?

3. Job 14:13 – What are you hiding in the ground?

4. Genesis 45: 5-4 – I ain't mad at you?

5. Jonah 1: 1-3 – Who is your Nineveh?

6. Samuel 17: 39 – Your stuff is good enough

CHAPTER 4

EVALUATION

The method that will be used to evaluate this project will be Methodological Triangulation, (page 74 Sensing). This method instructs the site team and me to assess the effectiveness of the topical sermons and the workshops. Here we will evaluate, through content assessment, the level of participant openness and engagement from the start to the completion. In addition, we will create a survey installment to assess the mentor's knowledge of the mentee's needs and issues and to evaluate their knowledge of resources and capability to refer them. We will also publish a Mentor Training conclusion

which will be patterned after New York Theological Seminary's Program for Christian Mentors.

This program will lead recipients to the CPE or Masters in Youth Ministry. Participants will submit to criminal background checks, and personality assessment via Myer-Briggs. I will also deploy an on-line survey to assess potential targets and their willingness to participate in the mentoring program. Using social media, I will invite them to the Men of Calvary (M.O.C.) survey monkey's assessment tool. This survey will help us determine the following:

To which method of mentoring will the men be most responsive?

- Traditional one-on-one program
- Career based
- Group Meetings
- School based or
- Hyped consideration

The traditional one-on-one Mentoring Program focuses on one-on-one interaction with mentor and mentee. One-on-one mentoring requires a huge commitment on the adult to make time in their lives to cultivate the mentor-mentee relationship. School-based mentoring typically focuses on¹working directly with students during school hours only. School based mentoring is designed to explore overall school achievement such as attendance, and behavior modification. While that is the typical model, the assumption is that only young men with behavioral issues are at risk.

The mentoring program will seek to mentor students who do not present attendance and behavior issues, because this group is often the target of bullying by gang members who are trying to expand their market.²¹

Career-based mentoring can provide new avenues for educational and career exploration. Here Mentees can be paired with one or two mentors who are currently in the career field in which the

²¹ Millad, David, M.Ed., [Man-up: Recruiting and Retaining African American Male Mentors], David Millad, M.E.D., p.6.

mentee has identified an interest. While using the skills learned in the mentor training project, the mentor will engage the whole person as they assist them to develop a rational plan to achieve their career goals.

The survey will match those who will share in the mentoring agreement.

Group Mentoring occurs when our adult volunteer works with a small group of young people. This method is purposed to address the shortage of mentors available to volunteer. According to the National Mentoring Partnership, nearly 17.6 Million young Americans need or desire mentoring, but only 3 million are involved in formal, high quality mentoring programs. Thus, 14.6 million young people remain in need of a mentor. This unmet need is known as a “mentoring gap”. These statistics reveal that there is a enormous need for more Black male role models to step up and help to strengthen the self-esteem and enrichment level for young black males.²²

The hybrid combination approach is my own concept based on my 24 years as a college administrator; 22 of which I served as Chief student affairs administrator, where I supervised the delivery of services to a very large diverse student population. In this capacity I never assumed to meet students where they were. I asked them where they were and asked if I could visit them. This method got me invited to the student union where I, as dean of students, or deeply dependent upon time-frame, vice president of student affairs, would be in the student union during lunch or dinner playing spades, (card game) with one of my hall directors or campus police officers serving my partner my request for the game. I'd also tested myself on the basketball court, exposing myself as a terrible player. These, as well as other non-traditional approaches, resulted in students seeking me out at my office, un-intimidated and encouraged that they would be handled with respect. It also resulted in me becoming a mentor for NASPA (National Association of Student Personnel Administrators), which allowed me to mentor young African-American (Black) males in Higher Education Administration Student Affairs, so

²² Hollingshed, Kenneth, Mentoring Black Males in the Twenty First Century, p 2.

they could in-turn help me close the matriculation and graduation gap of black men on campus as identified by Dr. Shawn Harper, Executive Director for the Center for the Study of Race and Equality in Education, University of Pennsylvania.

Therefore a hybrid evaluation method will be incorporated to assess the project. I.²³

The project evaluation will also include the right terms to assess my ministerial competencies. The Site Team will meet with me and a recent NYTS Doctor of Ministry Graduate to discuss the importance of completing my ministerial competencies assessment. The graduate will help me to address my Site Team's reluctance to evaluate me as their their pastor.. The recent graduate will help them navigate this process. Rev. Dr. Patrick Damon, Class of 2013, and the Rev. Evelyn Miller-Suber, Class of 2015 will assist me in this endeavor. This meeting will also yield a learning imperative for their mentor training because we need to learn how to provide and receive constructive feedback.

We will also work on my ministerial competency list from the self-assessment in this project. Specifically, I will ask the team to work with me on my ability engage I team leadership in the process and seeking social change, to delegate authority and empowerment, and to build even though, I am a recovering "Lone Ranger" and micro-manger. Together we will learn how to set the vision, share the vision and realize the vision of developing a mentor training program for African-American Christian men, that will help them to effectively mentor young Black males ages from 17- 24. I believe that Black pastors must be seen as prophetic agents much in the same way that Kenneth Hill, described as leading the congregation in criticizing and resisting the principalities and powers that oppress them through religious education.²⁴

²³ Barbach, Tooty, "Saying that you're Hieling Behing Sin/meclin"

²⁴ Hill, Kenneth, Religious Education in the African-American Tradition, 2007, p.]

It is also imperative for the mentors, as well as for me, to have the support system for each other.

I will also need continued training to enhance my knowledge of human psychological development. This will help me identify potential issues arising with mentor or mentee as they present themselves in the current steps of development. Too often people are stuck where a crisis met them. However, the crisis may have passed but the person has yet to continue to move on. The mentors and I intend to identify certain characteristics and make appropriate referrals with the mentee's permission and buy-in. Finally, our project evaluation will conclude with the development of two mentor training rivals, mentor-mentee agreement form and a proposal to NYTS to establish a Mentor Certificate Program.

CHAPTER 5

RESEARCH QUESTIONS

The three questions that this project seeks to answer will help to fortify the concept and ideas of developing and sustaining a Mentor training program for African- American men of faith. The questions will also help to confirm the importance of having a S.M.A.R.T. (Systematic Measurable Attainable Realistic Task) process.

All too often, mentor training programs have been much the same as a college student orientation leader's training, in which the student is minimally vetted. They qualify for this job, typically based on grade point average and a good social discipline record. Then their training will include of an overview of key services and support areas on the campus as well as in the building for which they will be responsible which they will share with new students.

Based on my twenty-two years of experience as a Student Services/Affairs Administrator in higher education, I have seen the evolution of new student orientation leaders who have transitioned to first-year experienced mentors. The campus based mentors participate in a developmental mentoring program, rather than the traditional instructional mentoring, which focuses on a specific academic discipline or career goal.

I benchmark the academy for best practices, because college campuses have always tend to mirror society. To that end, the liberal arts and research institutes commit to study and occasionally provide solutions to some of society's issues. of society's issues.

Questions to be Answered

The project will pose questions that will help us understand the issues that require resolution.

Answering the questions posed below are essential to going forward with this project:

1. What are the needs and requisite benefits of establishing a mentor program?
2. What is the long term vision and strategic intent of having such a program?
3. What evidence does the Bible provide to strengthen the need for mentors?
 - Were there mentors in the Bible, and, if so, how were they trained?
 - What are the biblical implications of having mentors?
4. What impact will trained mentors have on mentees, the local church and the community?

CHAPTER 6

TIMELINE

This timeline will serve as the strategic plan for the mentor training project. This timeline is designed in a pre-retrospective fashion so that we can see the goals of the end date and approximately change the stake holder to complete necessary tasks in order to achieve time-sensitive goals.

The attached timeline will place us at the men's retreat on the third weekend of September 2015, where mentors will sign their mentor agreements, discuss their self-discovery through the preaching series, and experience a ceremonial induction for mentors, similar to rites of passage.

TIMELINE

Mentor Training, For African-American Christian Men

Calvary A.M.E. Church, Glen Cove, NY

Task	Resource	Person In Charge	Deadline	Review	Comments
1.Book, Eddy's Farm Retreat Center for Sept. 18 – 20, 2015 by Nov. 30, 2015	Mr. & Mrs. Wright Owners of Eddy's farm	Rev. Craig Wright & Bro. David Hubbard	July 15, 2015	August 30, 2015	
2.Meet with mentors and site teams to discuss goals	Rev. Wright-Site Team Calvary AME Church	Rev. Wright & Bro. Kevin Wright, Chief of Protocol	October 17, 2014	October 23, 2014	
3. Develop Budget of Grant Approved	Glen Cove EOC Sen. Carl Maceling Calvary AME Church Assemblyman Church Levine Bank of America Glen Cove Housing	Rev. Wright & Bro. Hubbard	November 15, 2014	February 10, 2014	
4. Develop a survey instrument for the mentor	Survey Monkey	Bro. Warren Graham and David Oyero	February 1, 2015	February 7, 2015	
5.Open survey monkey to Participants to complete	Survey Monkey Calvary AME Church computer	All Participants	February 14, 2015	February 20, 2015	
6.Solicit Site Team Participants to complete ministerial competency	Rev. Dr. Dugan Rev. Evelyn Suber-Miller	All Participants	October 17, 2015	October 23, 2015	
7.Review mentors survey and open Myers Briggs Assessment to	Myers Briggs on-line instrument	Bro. Warren Graham & Dr. Eugene Henderson, Ret.	June 11, 2015	September 1, 2015	

mentors		VP, Student Affairs, Rockland County Community College			
8. Commence Preaching	Calvary AME and Bible	Rev. Craig Wright	October 17, 2014	Ongoing	
9. Facilitate communications workshop	Prof., Anissa Moore, Communications Dept., NCC	Rev. Wright and Sister Latish Fowler	April 16, 2014	April 26, 2014	
10. Facilitate workshop on meditation and conflict resolution	H.E.V.E.N. (Helping to End Violence Now) C.O.T.A. (Council on Thought and Action)	Rev. Wright	November 20, 2015	November 20, 2015	
11. Prepare Church mini bus for retreat	Calvary AME Church	Bro. Joseph Tolbert	July 3, 2015	August 15, 2015	
12. Conduct Mentors criminal background check	NYS Police, Philadelphia Ins. Company, Church's carrier, Nassau County Police Dept.	Rev. Craig Wright	April 20, 2015		
13. Go to the Men's Retreat	Eddy's Farm	All Participants	September 18, 2015	Sept. 30 thru February ,1 2016	
14. Assign Mentees/Mentors	Church and Community	Rev. C. Wright	November 30, 2015	December 5, 2015	
15. Mentors and Mentees, Naming Attributes, and Affirmations	All Men in Program	Rev. C. Wright	December 5, 2015	December 5, 2015	
16. Identify facilitator for Rights of Passage	Steven Lloyd Nassau County	Rev. C. Wright	September 30, 2015	November 15, 2015	
17. Rights of Passage	Steven Lloyd	Rev. C. Wright	December 5, 2015	December 15, 2015	
18. Complete Project Thesis	Rev. C. Wright	Rev. C. Wright	December 27, 2015	January 5, 2016	
19. Produce CD of Sermon Series	Jason Smith & Cecelia Wright	Rev. C. Wright	December 5, 2015		
20. Have Mentors Evaluate relevance and impact or effectiveness of sermon series	Rev. C. Wright Jason Smith	Rev. C. Wright	December 17, 2015		
21. Pull Psychological Assessment for Rev. C. Wright	Rev. Dr. Edward Gordon	Rev. C. Wright	November 30, 2015		

CHAPTER 7

BUDGET

The purpose of this budget summary is to illustrate the cost associated with developing the training program for African-American Male Christian Mentors.

1) EXPENSES

A. Eddy Farm weekend retreats:

\$285 per person

estimated 10 participants and 3 facilitators

Sub-total: \$3,705

B. Honorarium for trainers is projected at \$500 per person.

in addition to \$600 for Myer-Brigg assessment.

three trainers at \$500

Sub-total: \$2,100

C. Refreshments/snacks for Site Team meeting

Sub-total: \$350

D. Printing and supportive literature

Sub-total: \$880

E. Church bus - gas and tolls

Sub- total: \$215

G. Web-page design and subscription maintenance fee

Sub-total: \$150 one time

\$ 125 annually

Sub- total: \$275

H. Insurance Rider \$500

Total Expenses: \$8,025.00

2) INCOME

A. \$10,000 to be drawn for Calvary Youth

Enrichment/Community Development Annual Grant

B. \$14,000 in-kind support from Calvary A.M.E. Church

C. \$750 grant from Glen Cove Housing Authority

D. \$600 Contribution from Calvary A.M.E. Missionary Society

E. \$1700 Mentor Appreciation event

H. Finger printing and background check for 10 people

Estimated \$75 per person (\$750)

Total Income: \$26,700.00

RESOURCE LIST

1. Kunjufu, Jawanya, Dr., *Adam Where Are You?*

2. Murrow, David, *Why Men Hate Going To Church*

This book will help explore the effect of post segregation -- with black men in church

3. Kunjufu, Jawanya, Dr., *Developing Strong Black Male Ministries*

4. Kunjufu, Jawanya, *Countering The Conspiracy To Destroy Black Boys*

(Portions of this book will help to provide social anchor in the church for certain men who are capable of serving in tutor and mentor ministry, while at the same time returning them to church)

5. Whyte, Daniel, III, *Letters To Your Black Men* “Advice and Encouragement for Difficult Journey for training current church members”

6. Payell, Kevin and Hill Harper, *The Black Male Handbook: A Blueprint*

7. Morley, Patrick, David Delk, & Brett Clemmer, *No Men Left Behind*: “How to build and sustain a thriving disciple making Ministry for every man in your church”

8. McNair, Chris, *Young Lion: Christian Right of Passage for African American Young Men*

9. Mason, Eric, Matt Chandler, Tony Evans, *Manhood Restore*: “How the Gospel Makes Men Whole”

10. Patrick, Darren, Willie Robertson, Steven Jackson, *The Dude’s Guide to Manhood*:

Finding true Manliness in a world of counterfeits

11. Stinson, Randy, Dan Dumas, *A Guide to Biblical Manhood*

12. Scott, Steward, *Biblical Manhood: Masculinity, Leadership and Decision Making*
13. Wilson, Jared C., Mike Myers Wilson, *The Pastor Justification: Applying The Work of Christ In Your Life And Ministry*
14. Goodell, Frederick, "7 Reasons Why Men don't Attend Church"
15. Black, Ann, the oldblackchurchblogspot.com "The Old Black Church" Blog
Why Black Men Don't Go to Church 4/10/11
16. Bailey, Randall C., *Yet With a Steady Beat: Contemporary U.S. Afro-centric Biblical Interpretation*
17. Cone, James, Diana Hayes, *Theological Studies* Vol. 61 "Hermeneutic of Language and Black Theology"
18. Hopkins, Dwight N., *Down, Up, and Ever: Slave Religion and Black Theology*
19. Harris, James, *Pastor Theology: Black-Church Perspective*
20. Evans, Curtis, J., *The Burden of Black Religion*
21. Pinn, Anna H., Anthony B. Pinn, *Fortress Introduction to Black Church History*
22. Floyd-Thomas, Stacey M., Anthony B. Pinn, *Liberation Theologies in the United States: Introduction*
23. Leboy, Karen, *Justice in An Unjust World: Foundations of a Christian Approach to Justice*

24. Blum, Edward J., Paul Harvey, *Color of Christ: The Son of God and the Saga of race in America*
25. Williams, Demetrius K., *An End of this Strife: The Politics of Gender in African-American Churches*
26. Pinn, Anthony B., *Terror and Triumph: The Nature of Black Religion*
27. Semmes, Clovis E., (chapter 4, 5, 6 and 7), *Culture Hegemony and African-American Development*
28. Barnes, Sandra L., *Live long and Prosper: How Black Mega-churches Address HIV/AIDS and Poverty in the Age of prosperity Theology*
29. Findley, James F., Jr. *Church People in the Struggle: The National Council of Church and The Black Freedom Movement, 1950-1970*
30. Hond, Robert, *Must God Remain Greek? Afro Culture and God-Talk*
31. King, David W., *The Bible in History: How the texts have shaped the times*
32. Pinn, Anthony B., *Varieties of the African-American Religion Experiences*
33. Poling, James, Newton, *Deliver Us from Evil: Resisting Racial and Gender Oppression*
34. Hogan, Wesley C., *Hogan, Many Minds, One Heart: SNCC'S Dream for a New America*
35. Page, Philip, *Reclaiming Community in Contemporary African-American Fiction*, 1999
36. Walton, Johnathan L., *Watch This! The Ethic and Aesthetics of Black Televangelism*

37. Wimbush, Vincent L., *The Bible and African Americans: The Brief History*
38. Booker, Christopher B., *I Will Wear No Chain!: A social History of African American Males*
39. Price, Emmett G., III, *The Black Church and Hip-Hop Culture: Toward bridging the generational divide*
40. McRoberts, Omar, *Street of Glory: Church and Community in a Black Urban Neighborhood*
41. Franklin-Wiley, Anderson, *From Brotherhood to Manhood: How Black Men Rescue Their Relationship and Dreams from the Invisibility Syndrome* (book)
42. Reid, Franklin Madison, Jeremiah A. Wright, *When Black Men Stand Up for God: The Million Man March, 1996*
43. Walker, Clarence, *Breaking the Stronghold in the African American Family: Strategies for Spiritual Warfare, 1996*
44. Fountain, John W., *True Vine: A Young Black Man's Journey of Faith, Hope and Clarity, 2005*
45. Golsen, Jake, Wayne Jacobsen, Dave Coleman, *So You Don't Want To Go To Church Anymore: An Unexpected Journey*
46. Mitchell, Henry H., *Preaching for Black Self-Esteem*
47. *The Stone that the Builders Rejected: Development of Ethical Leadership from the Black Church Tradition*
48. Perkins, James C., *Playbook for Christian Manhood: 12 Keys Plays for Black Teen Boys*
49. Walker, Theodore, *Empower the People: Social Ethics for the African-American Church*

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PSYCHOLOGICAL ASSESSMENT

Name: Rev. Craig J. Wright

Date of Birth: August 20, 1963

Date of Interview: March 6, 2014

Date of Report: March 13, 2014

I. Background Information and History

The Rev. Craig J. Wright is a 50 year old ordained deacon who is getting ready for his ordination as an Elder in the African Methodist Episcopal Church. He is married with two sons. He was born in Freeport NY where he grew up and lived until he went off to college. He had three siblings: an older brother, a younger brother, and sister. His father was military man while his mother did social work. Although he is the second child, he is treated as if he is the oldest. His sister is a pastor in a Pentecostal Church tradition in South Carolina.

Rev. Wright attended Chaney University in PA from which he graduated in 1985 with Bachelor of Arts degree with a major in Political Science. In 1990 he returned to New York Institute of Technology and completed a Master in Science degree. He is presently completing the requirements for the Doctor of Ministry degree at New York Theological Seminary. He had previously completed theological studies at the University of Lynchburg, NY site which at the time had provisional ACT accreditation.

Rev. Wright upon graduation, was hired by Aetna Life and Casualty Insurance as a Marketing Executive focusing on churches. He was next in the employ of SUNY Westbury as the Director of Student Activities. From SUNY Westbury, he moved on to Nassau Community College on Long Island, NY to assume the responsibility for Student Affairs as the Acting Director of Students' Activities and Director of Student development. He continues to work at Nassau Community College but now as the Associate Vice President; Equity, Inclusion, Affirmative Action/ADA. 504 Officer. He continues to enhance his contribution to and place in that institution by completing numerous Continuing Education experiences, leading to certification in different areas of his life and work.

While growing up in Freeport NY, Rev. Wright attended and participated in two churches simultaneously: Bethel AME and Church of the Transfiguration Episcopal churches. Baptized in 1972, Rev. Wright regards Bethel AME Church as having

primary influence on his life. It was within the context of Bethel that he first heard and began to answer the call of God on his life to enter the ordained ministry. He currently under Episcopal Appointment as the Sr. Pastor at Calvary AME Church in Glen Cove NY. He intends to continue to equip himself for the ministry to which God has called him.

II. Description of Candidate, Test Behavior

Rev. Wright showed up for the Clinical Interview dressed in a suit. He was returning to the office after the interview. However, I am led to believe that this is normal for him since he fits the role of Sr. Pastor with regards to the Church and Associate Vice President in his secular job. Rev. Wright was pleasant and intriguing to interview. He was readily comfortable and engaging with a freedom and ease that comes naturally and from practice. Rev. Wright was fully oriented to time and space and his content remained congruent and consistent with his affect throughout the clinical interview. He was able to speak freely about his life from childhood thru adulthood. At no time was there observable any thought disorder nor incongruity.

III. Test Administered

- Minnesota Multiphasic Personality Inventory (MMPI-2)
- The Myers Briggs Personality Type Indicator (MBTI)
- Incomplete Sentences (IS)
- Clinical Interview (CI)

IV. Results

A. Psychological Makeup

The MMPI-2 determined that it was not possible to interpret Rev. Wright's profile. His responses were too defensive to permit an adequate assessment of his psychological adjustment. It is true that he works under a great deal of tension. Rev. Wright responded false to the statement "I usually expect to succeed in things I do." In addition he answered true to the statement: "I have frequently worked under people who seem to have things arranged so that they get the credit for good work but are able to pass off mistakes onto those under them." Both of these statements are significant because they do show Rev. Wright's vulnerability.

Rev. Wright is inclined to be logical, objective, analytical, critical conceptual, curious, systematic, efficient, self-confident, assertive but fair. Although his career path thus far might furnish him with the basis to become dictatorial, my assessment indicates that he is more collaborative in his work sphere than "my way or the highway". He is one to take responsibility and often enough this too requires tough-mindedness.

He values home, family, health, financial security, achievement, and learning. He enjoys long-term planning and then organizing to achieve results and therefore can be forceful in presenting ideas.

According to the MBTI, Rev. Wright enjoys and is energized by stimulating interactions with people. His love of ideas can pull him into wide-ranging explorations and

discussions. His tendency is to set his own standards and he is forceful in applying these to himself and others. He is one to believe that conduct should be ruled by logic and he governs his behavior accordingly. Rev. Wright might be misunderstood as arrogant because he challenges other people's statements and behaviors. However his challenges are a way to learn. Because of this he might come across as overpowering at times. The truth of the matter is, that he is disposed to seek out people who stand up to him, say what they think, and argue persuasively.

B. Defensiveness, Willingness to be Seen, Openness to Psychological Insights

As stated earlier, the MMPI-2 suggested that Rev. Wright was too defensive to be adequately assessed. My encounter with Rev. Wright demonstrated the opposite of this finding. He was openly showing himself. At no point in the interview did I observe him to be defensive or closed to psychological insights. I have found that with persons who have an extended history in executive/management positions, the MMPI-2 tend to fall aside. People in those positions tend to be far more cautious than most in the larger population. I was able to observe and see Rev. Wright at his best moment but also at his most vulnerable moments too. His tendency is not to hide his foibles but to deal with them even as he learns from them.

C. Authority and Leadership Issues

1. Dealing with Being in Authority Over Others

Rev. Wright has ample evidence to show that he is most humane and compassionate when exercising authority over others. His MBTI type (ENTJ) determined that he is a natural born leader and organization builder. He does enjoy executive action and long-range planning. He therefore will be quick to identify illogical and inefficient procedures and feeling a strong urge to correct them, i.e., to organize people and situations to get them moving in the right direction. He is action oriented and strategic. He thinks ahead, anticipates problems, devise broad plans and systems, and marshal the human and material resources needed to achieve goals. This process requires that the leader has a heart, if not in the secular setting, definitely within the confines of the church's ministry.

2. Dealing with Being Under the Authority of Others

The Rev. Wright presents as one who genuinely care about people. He has for the greater part of his life been in situations in which he was under the authority of others. He is presently under Episcopal Appointment and has been serving without incident and this is better than most to gage how he is able to deal with being under the authority of others. The fact that Rev. Wright has a stellar record of advancement in management, I do not anticipate his working under the direction of others to ever become problematic.

D. Capacity for Empathy, Love, and Relationships

Rev. Wright grew up in a family in which he learned from experience what love meant. He constantly experienced the warmth yet discipline with his family context. His siblings

regard him as a replacement of their dad. They consult regularly with him on various matters affecting the lives. He is married with two children and so he is more expressive of the love and compassion he feels for each one of them. He was able in the Clinical Interview to demonstrate his capacity for love, empathy, and relationships. Rev. Wright is able to draw on as well as glean from his rich varied experience in family, school, work, the church, and his participation in the Psi Bata Psi fraternity to impact the lives of people from all walks of life.

E. Active and Passive Stance Towards Life

Rev. Wright takes a very active stance towards life. He is driven to act upon things and to work to maximize the full potential. He is very conscious of his approach to life and would often become more laid-back at home yet seeking to explore ways family members could self actualize. Because his stance is active does not mean that he is impervious to a passive stance towards life. He however will be actively passive, receiving and reflecting back the possibilities.

F. Wisdom, Maturity of Judgments

Rev. Wright has demonstrated a maturity of judgment way beyond his years. One would get the impression that he has lived for a long time and as such his wisdom is derived from years. The surprise though would be that in his youth he was able to amass the gleanings that would take others years to produce. He is on a quest to make others shine and to shine because their potentials and possibilities have come to fruition. It would be easy for me to understand why both young and older seek him out for advise or just to pique his brain. The ministry of the church in general and the ordained ministry in particular will be the better because of what he brings to the table.

G. Personality Type & Ministry Fit

Rev. Wright is an ENTJ (Introvert, iNtuitive, Thinking, Judging). A person can be either introvert (I) or extrovert (E), intuitive (N) and Sensing (S), Thinking (T) and Feeling (F), Judging (J) and Perceiving (P). E/I: where a person tend to focus his/her attention; S/N: the way you take in information; T/F: the way you make decision; J/P: how you deal with the world. So in the case of Rev. Wright, he presents as an ENTJ.

As an ENTJ, Rev. Wright's primary mode of living is focused externally, where he deals with things rationally and logically. His secondary mode is internal, where he takes things in primarily via his intuition.

ENTJs are natural born leaders. They live in a world of possibilities where they see all sorts challenges to be surmounted, and they want to be the ones responsible for surmounting them. They have a drive for leadership, which is well-served by their quickness to grasp complexities, their ability to absorb a large amount of impersonal information, and their quick and decisive judgments. They are "take charge" people.

ENTJs are very career-focused, and fit into the corporate world quite naturally. They are constantly scanning their environment for potential problems which they can turn into solutions. They generally see things from a long-range perspective, and are usually

successful at identifying plans to turn problems around - especially problems of a corporate nature. ENTJs are usually successful in the business world, because they are so driven to leadership. They're tireless in their efforts on the job, and driven to visualize where an organization is headed. For these reasons, they are natural corporate leaders.

There is not much room for error in the world of the ENTJ. They dislike to see mistakes repeated, and have no patience with inefficiency. They may become quite harsh when their patience is tried in these respects, because they are not naturally tuned in to people's feelings, and more than likely don't believe that they should tailor their judgments in consideration for people's feelings. ENTJs, like many types, have difficulty seeing things from outside their own perspective. Unlike other types, ENTJs naturally have little patience with people who do not see things the same way as the ENTJ. The ENTJ needs to consciously work on recognizing the value of other people's opinions, as well as the value of being sensitive towards people's feelings. In the absence of this awareness, the ENTJ will be a forceful, intimidating and overbearing individual. This may be a real problem for the ENTJ, who may be deprived of important information and collaboration from others. In their personal world, it can make some ENTJs overbearing as spouses or parents.

The ENTJ has a tremendous amount of personal power and presence which will work for them as a force towards achieving their goals. However, this personal power is also an agent of alienation and self-aggrandizement, which the ENTJ would do well to avoid.

ENTJs are very forceful, decisive individuals. They make decisions quickly, and are quick to verbalize their opinions and decisions to the rest of the world. The ENTJ who has not developed their Intuition will make decisions too hastily, without understanding all of the issues and possible solutions. On the other hand, an ENTJ who has not developed their Thinking side will have difficulty applying logic to their insights, and will often make poor decisions. In that case, they may have brilliant ideas and insight into situations, but they may have little skill at determining how to act upon their understanding, or their actions may be inconsistent. An ENTJ who has developed in a generally less than ideal way may become dictatorial and abrasive - intrusively giving orders and direction without a sound reason for doing so, and without consideration for the people involved.

Although ENTJs are not naturally tuned into other people's feelings, these individuals frequently have very strong sentimental streaks. Often these sentiments are very powerful to the ENTJ, although they will likely hide it from general knowledge, believing the feelings to be a weakness. Because the world of feelings and values is not where the ENTJ naturally functions, they may sometimes make value judgments and hold onto submerged emotions which are ill-founded and inappropriate, and will cause them problems - sometimes rather serious problems.

ENTJs love to interact with people. As Extroverts, they're energized and stimulated primarily externally. There's nothing more enjoyable and satisfying to the ENTJ than having a lively, challenging conversation. They especially respect people who are able

to stand up to the ENTJ, and argue persuasively for their point of view. There aren't too many people who will do so, however, because the ENTJ is a very forceful and dynamic presence who has a tremendous amount of self-confidence and excellent verbal communication skills. Even the most confident individuals may experience moments of self-doubt when debating a point with an ENTJ.

ENTJs want their home to be beautiful, well-furnished, and efficiently run. They're likely to place much emphasis on their children being well-educated and structured, to desire a congenial and devoted relationship with their spouse. At home, the ENTJ needs to be in charge as much as he or she does in their career. The ENTJ is likely best paired with someone who has a strong self-image, who is also a Thinking type. Because the ENTJ is primarily focused on their careers, some ENTJs have a problem with being constantly absent from home, physically or mentally.

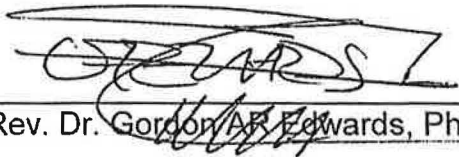
The ENTJ has many gifts which make it possible for them to have a great deal of personal power, if they don't forget to remain balanced in their lives. They are assertive, innovative, long-range thinkers with an excellent ability to translate theories and possibilities into solid plans of action. They are usually tremendously forceful personalities, and have the tools to accomplish whatever goals they set out for. ENTJs are great candidates for ministry related offices/positions as Episcopal leaders or presiding elders.

V. Summary & Conclusions

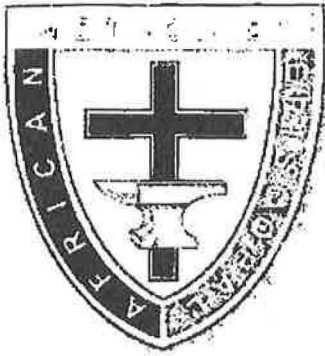
Rev. Craig J. Wright is a 50 year old ordained minister in the AME Church. While serving as the Associate Vice President at Nassau Community College, he also functions as the Pastor at Calvary AME Church of Glen Cove, NY. He is very personable and engaging, frank, decisive and intentional. For most of his life since leaving Chaney University in PA, he has been in management/executive positions. He is married and has two sons. He has two sibling: an older brother and a younger brother. He has a half sister who is also a pastor though in the Pentecostal Church tradition in South Carolina.

VI. Recommendations

The Rev. Craig J. Wright is a shrewd leader and Executive. He is people minded and is driven to bring out the best in others. He is intentional about his religious commitment and is oriented toward the human condition. Throughout the testing and Clinical Interview, Rev. Wright was forthcoming and open. I never got the impression that he was hiding his true self nor being defensive. I did not discover any psychological issue or concern so as to preclude or prevent him from advancing to the next stage of his ordination process. I therefore recommend him to you without reservations.



Rev. Dr. Gordon A. Edwards, PhD, PsyD, LMFT, LPsyA



M E N ' S D A Y

Guest Preacher

**Rev. Dr Kevin D. Miller, Pastor of Carter's Community
AME Church, Jamaica, NY**

Sunday, December 6, 2015 at 4:00 P.M.



M E N ' S D A Y

Guest Preacher

**Rev. Dr. Kevin D. Miller, Pastor of Carter's Community
AME Church, Jamaica, NY**

Sunday, December 6, 2015 at 4:00 P.M.

The Men of Calvary invite you to come and fellowship with us in love and spirit for our Men's Day Program. Theme: "Taking Care Of Business", 2 Chronicles 29:11.

AT

CALVARY A.M.E. CHURCH

80 Cottage Row

Glen Cove, New York 11542

516-759-9060

Calvary759@aol.com

Rev. Craig J. Wright, Pastor

(Dinner will be served after the morning Service)



APPENDIX G

GETTING READY FOR COLLEGE



Relationship abuse is a pattern of behavior that is aimed at gaining and maintaining control of a partner.

Types of Abuse

Verbal Abuse

- **Name calling**
- **Put downs**
- **Harsh tone of voice**

Emotional Abuse

- **Playing mind games**
- **Trying to make partner feel guilty**
- **Humiliating partner**
- **Keeping partner away from family and friends**
- **Jealousy and possessiveness**
- **Making all decisions in the relationship**
- **Threatening to harm self or others**

Physical Abuse

- **Pushing, spitting, shoving or pinching**
- **Attempting to inflict physical injury**
- **Physically restraining partner**
- **Killing**

Sexual Abuse

- **Making unwanted comments about partner's body**
- **Pressuring partner into having sex**
- **Attempting unwanted sexual contact**
- **Rape or sexual assault**

Economic Abuse

- **Attempting to make partner financially dependent**
- **Controlling partner's money**
- **Forcing partner to ask for and justify the need for money**
- **Threatening to leave unless the partner gives him/her money**

A Definition of Lust

Sexual lust is willfully allowing pleasurable gratification of wrongfully directed sexual desire that takes place deep inside.

Let's break that down:

Willfully allowed—It is something we choose to do. It is not forced upon us. Giving in to it may be driven by habit and undertaken without deliberation, but it is still a choice on our part.

Pleasurable—We enjoy it. The illicit sexual buzz is intensely enjoyable in a way we cannot fully understand. God designed us so that even when we are merely looking to enjoy legitimate sexual pleasure, looking to lust, or contemplating sexual activity, we are able to realize a pleasurable sexual buzz.

Gratification—We recognize when it happens because something clicks into place. We may claim that we are "doing nothing" and may be able to fool others, but we should not try to fool ourselves. God is not fooled.
Wrongfully directed sexual desire—We are focusing our attention in a way that is not right. The sexual buzz is only proper when it is grounded within a marriage relationship. This is hard to accept when we are in bondage to lust. We look for a way to justify our waywardly pointed gratification of sexual desires—to convince ourselves that it is okay to let them roam.

Taking place deep inside—We cannot fully understand how the sexual buzz takes place. Our psychobiologic response is deep-seated and intensely personal. It occurs quickly and unmistakably, long before (and oftentimes without any) externally visible evidence.

This is, admittedly, a rather complicated definition. Jesus—the Master Wordsmith—distilled all these elements into a phrase that instantly rings true. He termed what takes place when we sin this way "adultery in the heart" (Matthew 5:28). In doing so, he included all of the above elements with an elegant, penetrating simplicity that a Christian cannot dismiss from his conscience.

Serenity on Saturday

This group has no rules, but the church does. We ask for the sake of our meeting place and respect of the property that:

- 1. There is absolutely no smoking anywhere in or around the building; if you do smoke we ask that you please walk down the block.**
- 2. There is no hanging out on the property or around the building; if you decide to congregate it's asked that you do so elsewhere.**
- 3. The upper floor, where the church's sanctuary is located is strictly off limits.**
- 4. There is no roaming in or around the church, or the property.**
- 5. No weapons, drugs or drug paraphernalia is allowed anywhere in the building or on the church's property.**
- 6. Please clean up after yourselves.**
- 7. Please refrain from touching any of church's property inside of the building.**

These rules are subject to be changed and / or revised at the discretion of the Pastor of the Church. Thank you.

APPENDIX C

MENTOR'S BIOGRAPHIES

Reverend Darnard D. Newell currently serves as Pastor at Logan Street Baptist Church in Batavia, Illinois. He formerly served as Interim Pastor at Ebenezer Missionary Baptist church in Chicago, Illinois. He holds a Bachelor of Arts Degree in Political Science from Miami University in Oxford, Ohio; a Master of Public Administration Degree from the George Washington University in Washington D.C.; a Law Degree from the Howard University School of Law in Washington D.C.; and a Master of Divinity Degree from Garrett Evangelical Theological Seminary in Evanston, Illinois.

Reverend Newell is the past Executive Director of the Center for African American Theological Studies (CAATS), a theological studies program that focuses on training men and women for leadership in the Black Church. He has also served as a Deacon at the Trinity United Church of Christ, a Youth Pastor at St. John AME Church, an Associate Minister at Greater Institutional and WestPoint Baptist Church and University Chaplain and Adjunct Professor at DePaul University.

In addition to his duties as Pastor at Logan Street, he is the lead preacher and teacher with the Covenant United Church of Christ prison ministry. He is a member of the Local School Council at Bronzeville Scholastic Institute (BSI), the organizer of BSI's mentoring program, a mentor with Link Unlimited, a member of the 100 Black Men of Chicago and a member of Alpha Phi Alpha Fraternity, Inc.

Among the gifts and talents with which God has blessed Reverend Newell, none are more meaningful to him than preaching, teaching and serving God's people. He has been blessed to carry his ministry across the country and seeks to uplift all humanity through the life-changing, uncompromising Word of God.

a Bio

for Reverend Darnard D. Newell



as



Biography of the Rev. Patrick L. Daymond

The Reverend Patrick Lamar Daymond is an ordained Minister in the Presbyterian Church, USA and Senior Pastor of Memorial Presbyterian Church in Roosevelt, New York. As a widely-respected preacher, teacher, workshop facilitator, and evangelism coach, Rev. Daymond's passion is rooted in engaging and empowering all of humanity, locally and globally, through preaching and teaching the life changing Word of God and living out the convincing and compelling gospel of Jesus Christ.

A native of Winter Haven, FL, Rev. Daymond graduated from Davidson College with a BA in Political Science. He also holds a Master of Divinity (M.Div) degree from Princeton Theological Seminary, from which he garnered honors and distinctions. Currently, Rev. Daymond is a Doctor of Ministry (D.Min) candidate at Garrett Theological Seminary, where his primary research focuses on Congregational Leadership.

Before coming to Memorial, Rev. Daymond was called to leading congregations recognized for their profound spiritual commitment and powerful witness to divine love and justice. During his time at Princeton, he served as a seminary intern at Elmwood United Presbyterian Church in East Orange, NJ where he focused on youth and young adult ministry, evangelism, and pastoral care. His ministry continued as pastoral resident at the Fourth Presbyterian Church of Chicago, where he was active in various areas of ministry, such as community outreach and mission. He was later called to serve as Pastor of Sixth Grace Presbyterian located in the heart of Chicago's Southside. During his tenure at Sixth Grace, Rev. Daymond led the congregation in confronting the challenges of twenty-first century urban ministry cultivating them towards a social activism that witnessed to the spiritual and material needs of its surrounding community.

Currently as pastor of Memorial Presbyterian Church, Rev. Daymond seeks to engage in innovative and faithful ministry, which practices the gospel that is preached. Describing itself as "A Church on the Grow," Memorial has evolved spiritually and numerically under Rev. Daymond's visionary leadership with revitalized ministries such as the Transformers Youth Ministry and the Marriage Enrichment Ministry. Rev. Daymond also actively participates in various evangelism projects such as My Brother's Keeper, a constructive, street ministry dedicated to ministering to and transforming the lives of men from eclectic backgrounds and ages.

Further, Rev. Daymond serves and has provided service to several boards including the Board of Associated Urban Ministries-Transforming Communities, the Board of Directors for Southsiders Organized for Unity and Liberation (SOUL), the Illinois Indiana Regional Organizing Network (IIRON) and the Board of Trustees for McCormick Theological Seminary.

Rev. Daymond is the husband of Antonia Michelle Daymond, Ph.D and they are proud parents of twin sons, Bryce Ellington and Benjamin Miles.

The Reverend Craig J. Wright is Pastor of Calvary African Methodist Episcopal Church in Glen Cove, New York. He also serves as an Associate Vice President at Nassau Community College and as the Equity, Inclusion, Affirmative Action Officer. He has been a college administrator and student advocate since 1988, and a preacher of the Gospel since 1992.

Pastor Wright is a native of Freeport, New York. In his home town, Craig Wright was active in leadership roles as a youth at Bethel A.M.E. Church, his home church, Freeport High School, and the Nassau County EOC.

He earned his BA in Political Science from Cheyney University of PA, where he was introduced to Phi Beta Sigma, Fraternity, Inc. Craig earned a Master of Science degree in Labor Relations/ Organization Behavior from New York Institute of Technology, completed his Master of Divinity Studies at Virginia University of Lynchburg (NY Site), and is currently pursuing a Doctorate of Ministry from New York Theological Seminary.

He has presented motivational workshops and speeches for colleges and universities throughout the northeastern region of the United States and has conducted religious services throughout the country and Central America. Reverend Wright believes that there is no ceiling to human potential.

Reverend Wright's personal daily goal is to impart hope, healing, love, clarity, and/or inspiration to anyone, to whom he is blessed with the opportunity to speak. His happiest and proudest achievements are being a husband for 26 years to his high school sweetheart and First Lady, Sister Danita Wright, L-RMSW and being a father of two sons.

GOD's Warriors: Fight Like GOD's Men ...

The Strength of a Man is Nothing without GOD on his side - "... [T]he Spirit of the LORD came [powerfully] upon him. The ropes on his arms became like charred flax, and the bindings dropped from his hands. Finding a fresh jaw bone of a donkey, he grabbed it and struck down a thousand men." Jdg 15:14-15 ... But, when Samson forsook his vows, "his strength left him" and, without the LORD, he was delivered into the hands of the Philistines. Jdg 16:18-21

Retreat 2015 ~ Men's Devotional Prayer

The Full Armor of God

¹⁰ **[MEN ...]** Be strong in the Lord and in his mighty power. ¹¹ Put on the full armor of God, so that you can take your stand against the devil's schemes.

¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. ¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴ Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace.

¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷ Take the helmet of salvation and the sword of the Spirit, which is the word of God.

In Jesus' name we do pray,
AMEN!



Nonso Anozie in the Miniseries The Bible.

SAMSON, a Nazirite set apart to GOD from the womb to the grave, judged Israel for 20 years. He was an unfaithful and self-absorbed leader who violated the edicts of the LORD. Without GOD, he perished. Nu 6:1-21; Jdg 13:5,7; 16:16-19 & 28-31

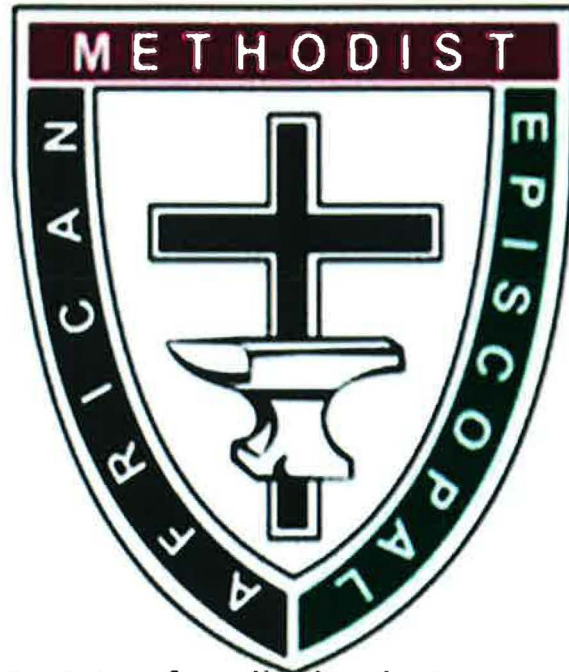


CALVARY AFRICAN METHODIST EPISCOPAL CHURCH

Rev. Craig J. Wright, Pastor

Rev. Gregory G. M. Ingram, Presiding Bishop Rev. Henrietta Fullard, Presiding Elder

Mentor Training Institute



*Providing Mentor Training for all who desire to serve their church
or community as a mentor*

This institute teaches biblical principle of mentoring

Approved by the official Board & Church Conference
July 15, 2016

Rev. Craig J. Wright, Pastor

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"The Lord is my light and my salvation, whom shall I fear"

Church 516.759.9060 * 80 Cottage Row * Glen Cove NY 11542 * Cell 516.902.0772



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APPENDIX D

BONFIRE PRAYER

Bonfire Prayer

God, I'm so sorry. I've been living my life for myself. I made everything about me. I've been trying to be the hero of my own story. I've been squandering the gifts you gave me. Even when I have used your gifts, I've tried to use them for selfish gain. That was my choice and my fault. accept the responsibility for all that I've done.

And I repent God. Please forgive me. You promised in your Word that if I confess my sins, you'll be faithful and just, you'll forgive my sins, and you'll cleanse me from my unrighteousness. Remember me, God. Show me all of the pillars in my life, the things that have been keeping me from being your man. Then please give me the strength to push them down.

My life isn't about me anymore. surrender my heart to you, Lord. I want to be your man, telling your story. Your Word says that you adopted me as your son. Thank you that I am not what I have done but that I am who you say I am. Please make my outward life show other people that I'm your man.

Father, teach me how to live my life in a way that pleases you, that brings you the glory that only you deserve. Show me how to be the man you created me to be. I am your man. Show this world what you will do through me. Here I am, Lord. Send me. Use my life as you see fit. Show me what battles to fight. I am your man. Thank you so much for all the ways you're going to use me to accomplish your purposes in this world. Thank you for making me a warrior. In Jesus' name, Amen.

**Memorial Presbyterian Church
of Roosevelt, New York
Men's League Ministry**

**September 18th to 20th
America's Keswick Center
601 Route 530
Whiting, New Jersey**



GOD's Warriors

It's Time to Fight Like GOD's Men!

**Put on the Full Armor of GOD: Faith, Prayer and His Word
Judges 16:28 <> Ephesians 6:10-18**

The Senior Pastor, Patrick L. Daymond, and the Men of Memorial Presbyterian Church of Roosevelt, New York welcome our brothers from participating Churches near and far. Your presence is a blessing to us. We hope that you will leave informed and refreshed!



MEMORIAL PRESBYTERIAN CHURCH
A CHURCH ON THE GROW

Calvary AME of Glen Cove, NY
Logan St. Baptist of Batavia, ILL
New Dawn Fellowship of Brooklyn
One Offering Taber of Cambria Hgts
St. Albans Salvation & Praise Taber
St. Albans (NY) Gospel Assembly



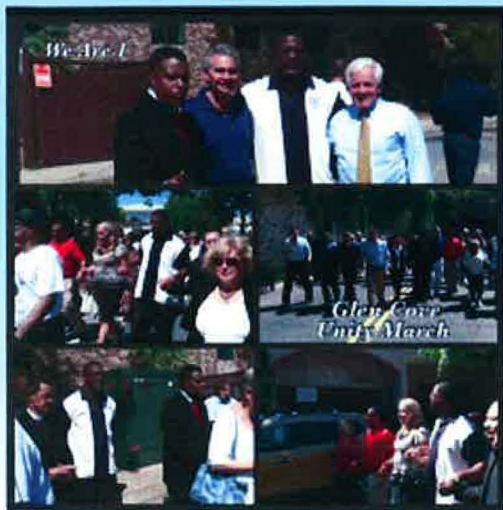
APPENDIX E

PSYCHOLOGICAL ASSESSMENT

APPENDIX F

- **Martin Luther King Jr. Ecumenical Service for Nassau County**

Ecumenical & Community Service



PRAYER VIGIL



PEACE WALK

THE RESOLUTION

I DO solemnly resolve before God to take full responsibility for myself, my wife, and my children.

I WILL love them, protect them, serve them, and teach them the Word of God as the spiritual leader of my home.

I WILL be faithful to my wife, to love and honor her, and be willing to lay down my life for her as Jesus Christ did for me.

I WILL bless my children and teach them to love God with all of their hearts, all of their minds, and all of their strength.

I WILL train them to honor authority and live responsibly.

I WILL confront evil, pursue justice, and love mercy.

I WILL pray for others and treat them with kindness, respect, and compassion.

I WILL work diligently to provide for the needs of my family.

I WILL forgive those who have wronged me and reconcile with those I have wronged.

I WILL learn from my mistakes, repent of my sins, and walk with integrity as a man answerable to God.

I WILL seek to honor God, be faithful to His church, obey His Word, and do His will.

I WILL courageously work with the strength God provides to fulfill this resolution for the rest of my life and for His glory.

As for me and my house, we will serve the LORD.

Joshua 24:15